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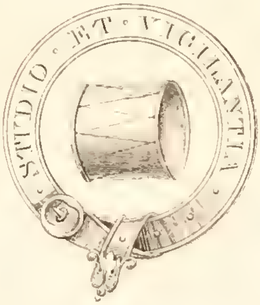

CAR. I. TABORIS.

H. C. Rimes

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THE CRADLE OF THE TWIN GIANTS,

Science and History.

BY

HENRY CHRISTMAS, M.A., F.R.S., F.S.A.,

LIBRARIAN AND SECRETARY OF SION COLLEGE.

IN TWO VOLUMES.

VOL. I.

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M.DCCC.XLIX.

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TO

WILLIAM LEAF, ESQ.,

ETC., ETC., ETC.,

OF

PARK HILL, STREATHAM.

MY DEAR SIR,

It is with great pleasure that I inscribe with your name these volumes. Our acquaintance (let me say our friendship) is not of old date, but it commenced under circumstances peculiarly interesting to both of us, and every day since has added to the respect and regard with which I subscribe myself

Very faithfully yours,

HENRY CHRISTMAS.

SION COLLEGE, LONDON WALL,
November, 22nd, 1849.

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PREFACE.

The volumes here presented to the reader have been, at intervals, for many years the occupation of the Author's leisure. The subject is one which can hardly fail to interest the mind desirous of investigating the History of Knowledge. Of that History it forms *one* chapter,—but a chapter the most poetical of all.

The Author is well aware both of the difficulties which attend the topic, and of his own deficiencies; and had not the ground been almost unbroken, he would hardly have undertaken the task.

There are, indeed, books without number on the subject which these volumes treat on,—but they are for the most part rare, written in Latin, and treating each on only one subject, so that a library must be collected before the whole circle will be brought under the reader's notice. When the volumes *are* obtained, they will be found to be either controversial, or written by *believing* stu-

dents of the Occult Sciences. The simple facts of the case from which we may judge of the state of scientific knowledge at the time, being only to be gathered from obscure allusions scattered here and there through works written for other purposes. It will be necessary to give a list, and that a very long one, of the works consulted for the purposes of these two volumes; (they will amount to between four and five hundred,) even though it may appear an affectation of recondite, and somewhat out-of-the-way, reading. It was the knowledge of the great difficulty of obtaining information on these subjects, which induced the Author to offer this work to the public,—for, with a full consciousness of its many imperfections, he is satisfied that it stands alone of its kind.

It will be observed that, in proportion as any subject approaches a pneumatological character, in like proportion will its beginnings be less philosophical in spirit. Astrology is less scientific than Magic: general Magic less so than Alchemy. Psychology is still the least understood of the sciences, and those reachings forth of the hand to grasp its principles, which, in ancient times, gave rise to all that we now call popular superstition, could hardly be expected to be as effectual as those which sought

only material truth. Still the investigation is far from being uninteresting; and to the student of Ethnology, it presents landmarks of inestimable value.

The subjects of which these volumes treat, belong chiefly to the past,—we shall see the Twin Giants in their Cradle, we shall note the might of those serpents which would fain have destroyed them, we shall watch the rising energies of truth, and close the scene by fixing our eyes on the last faint struggles of its opponents.

"Magna est veritas, et prevalebit."

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LIST OF AUTHORITIES QUOTED.

The following is the List of Authorities referred to in the Preface, and which will be found cited or digested in the text.—They are set down as they were read or consulted, and the reader will not therefore expect to find them digested into a *Catalogue raisonnée.*

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Nicholaus Hemmingius, Admonitio de Superstitionibus Magicis vitandis . . . *Hafn.* 1575.

Gervase of Tilbury. Otia Imperialia . . *Lond.*

Gasp. Hombergius, de Superstitiosis Campanarum Pulsibus, &c.

Joh. Fred. Hervart. Admiranda Ethicæ Theologiæ Mysteria . . . . . *Leip.*

Fortunius Licetus, de Monstrorum Causis, Naturæ Differentia . . . . . *Paris.*

All the contents to be found in other books.

Antonius van Dale, de Origine ac Progressu Idololatriæ . . . . . *Paris.*

Louis de Cicé. Lettres aux Jesuites sur les Idolatries et sur les Superstitions de la Chine . *Paris,* 1700.

John Trenchard. Natural History of Superstition, *London.*

Pierre le Brun. Lettres pour prouver l'illusion des Philosophes sur la Baguette. *Paris,* 1693.—Reprinted with many additions, in 3 vols. 1702, under the title of "Histoire Critique des Pra-

tiques Superstitieuses." In 1737 the Abbé Granet published a collection of Pieces intended as a 4th vol. . . . . *Paris.*

Jean Fred. Bernard Picart Religious Ceremonies and Superstitions, Anciennes et Modernes (together 11 vols. fol.) . . . . *Paris.*

Jean Louis de Lolme. Histoire des Flagellants (1783) . . . . . *Paris.*

John Christopher Adelung. History of Human Folly; or, The Lives of the Necromancers, &c. *Leipsic,* 1785–9.

Sextus Empiricus, adversus Mathematicos . *Elzevir.*

La Charlatanerie des Savans . . . *Paris.*

Petrus Pomponatius. De Incantationibus (1520) *Paris.*

Historia Diaboli. Joh. Godf. Mayer *Amst.,* 1777, 1781.

Reginald Scott. Discovery of Witchcraft . 1584.

A most valuable book.

Meric Casaubon. Of Credulity and Incredulity . *Lond.*

Cicero de Divinatione . . . *Ernesti.*

Very important as to auguries, sacrifices, &c.

M. J. G. Lindemann. Geschichte der Meinungen; or, A History of the Opinions of the Ancient and Modern Nations, &c. . . . 1784.

Dr. Walsh on Coins and Medals . . *London.*

A book with some curious information as to talismans and sigils.

Delrio. Disquisitiones Magicæ . . .

To be read with great advantage as a learned and satisfactory book.

Henry Howard (Earl of Northampton). Defensive against the Poison of supposed Prophecies *London,* 1620.

Becher. Physica Subterranea . . *Leip.* 1703.

A system of Chemical Geology purely scientific—nothing for this subject.

Cattan. La Geomance de . . . *Paris,* 1577.

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Mich. Maieri. Arcana Arcanissima.
Pancirollus. Rerum Deperditarum . . *Lond.*
Bulwer's Chirologia . . . . *Lond.* 1644.
Crespet de la Hayne de Sathan, &c. . *Paris,* 1590.
Francis Hutchinson. Historical Essay on Witchcraft 1718.

Curious and valuable.

Heydon (John). Theomagia . . . 1664.
Thomas Heywood. Life of Merlin Ambrosius . *Lond.*
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Spencer on Prodigies . . *London,* 1665.

A book learned but not novel or important.

Vair (Leonard). Trois Livres de Charmes, &c. *Paris,* 1583.
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Jackson's Magical Practices . . . *London.*
Cardanus de Vita Propria . . . *Paris.*
Cornelius Agrippa de Vanitate Scientiarum . *Lugd.*
Marinus. Life of Proclus . . . *London.*
Jamblichus. Life of Pythagoras . . *London.*
Il Chiave de Salomone . . . *Paris.*
Petrus Mormius. Arcana totius Naturæ Secretissima *Amst.*
Salmasius de Annis Climactericis . . *Lugd.*

Valuable for its historical account of Astrology.

Dictionnaire Infernale. Par M. Colin de Plancy *Paris.*
Histoire de Magie en France. Par M. Jules Garinet *Paris.*
Naudé. Instructions to the Rosicrucians (this work is an Apology for Astrology, but I am not quite sure about the title) . . . . *Paris.*
Histoires Admirables et Memorables . *Douay*, 1604.
Psellus. De Oper. Dæmonum . . . *Lond.*

An old and curious book. *See* Wierus, next page.

Bovet's Pandemonium . . . *London.*
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Maracci . . . . . *Paris.*
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Works of Marzio Galeotti . . . *Paris.*
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Clem. Alexand. Stromat. . . . *Lond.*

Camillus Leonardus. Mirror of Stones . . *Lond.*

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Works of Dr. Antonio de Haen . . *Vienna.*

His treatise on Demoniacal possession is very valuable, and his opinions are singular.

Wierus de Prestig. . . . . *Leip.*

A valuable work against the superstitions of the times.

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His chemical works must be read for the history of Alchemy.

Dr. Willis on Nervous Diseases . . *London.*
Suidas . . . . . . *Lond.*
Synesius . . . . . *Lond.*
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De la Place. Pièces Interessantes et peu Connues *Paris.*
Beaumont's World of Spirits . . . *London.*
Sir Gilbert Blane. Elements of Medical Logic *London.*
Talismans Justifiés . . . . *Paris.*
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Demonolatreia par Remig. . . *Lyons*, 1595.

Border Minstrelsy, by Scott . . . *Edin.*

Curious notes, but the work is valuable chiefly for the Romance.

Douce's Illustrations of Shakspeare . . *London.*

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Noted by mistake instead of Olaus Magnus.

Secreti di Diversi Excellentissime Huomini, *Milan*, 1558.

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Mythology of the Sclavi, the Tibetians, the Tartars, and the Shamans.

Nicholas. Voyage to New Zealand .

Contains an account of the New Zealand mythology and superstitions—valuable.

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Wilkinson on the Egyptians . . (*Important*).
Pritchard on the Egyptian Mythology . . *London.*
Adair's Hist. of North American Indians . *London.*
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Ogygia. A Chron. Acc. of Irish Events by Rod. O'Flaherty . . . . *Dub.* 1793.
Speculum Astrologorum. (Moguntiæ. Johannis Scheffer) . . . . 1508.
Boece's Chronicles of the Kings of Scotland . *London.*

Very important; all these works are authorities for the fabulous or romantic ages.

Chronicles of Eri . . . . *Dublin.*

This work is, however, written by an enthusiast, and must be excepted.

Sammes (Aylett) Brittania Antiqua Illustrata . *Lond.*

History of the British Empire.

Illustrations of Northern Antiquities, by Scott, Weber, and Jameson . . . . *London.*

Ritson's Life of Arthur . . . *London.*

And, indeed, form nearly a body of it.

Ellis. History of Madagascar . *announced in* 1838.

Gives a good account of the mythology and magic of the island.

Dunlop's History of Fiction . . *London.*

Ritson's Works, 19 vols. . . *London.*

Southey's Chronicle of the Cid . *London,* 1808.

A very important and satisfactory book.

Torquemada (Spanish Mandeville of Miracles?). Translated by Ferdinando Walker.

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Grimms Kinder und Haus Marchen . . *Leip.*

Very curious and interesting.

Busching's Volksmarchen . . . *Leip.*

Warton's History of English Poetry . *London.*

Very valuable for ancient romance.

Tales and Popular Fictions by Keightley . *London.*

Otmar Volkesagen . . . *Leip.*

Lockhart's Ancient Spanish Ballads . . *London.*

El Conde Lucanor . . . *Madrid.*

Cambray Monumens Celtiques . . *Paris.*

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Semler's Commentatio de Dæmoniacis quorum in Nov. Test. fit mentio . . . *Halle*, 1779.

A Collection of Engravings from Antique Vases, &c. By Sir William Hamilton. Folio. French and English. Sixty-three Plates . *Naples*, 1791.

Milner's Enquiry into the Existence, &c., of St. George *London*, 1792.

Douglas. Nenia Britannica. Folio *White & Sons, London*, 1793.

Saxo Grammaticus . . . *Lond.*

Olaus Magnus . . . . *Lond.*

Curious, interesting, and valuable for all four subjects.

Keating's Irish Chronicles . . . *London.*

Very curious and satisfactory as to Irish Romance.

Archæologia. (Partic. vol. 2, for Sclavonic Mythology) . . . . . *Lond.*

Historical Sketches of the Native Irish, &c. 12mo. *London*, 1830.

Hone on Mysteries and Religious Shows . *London.*

Dendy's Phenomena of Dreams, &c., 18mo. *London*, 1832.

Peruvian Tales, with Remarks, &c. (Walker) 24mo. *Lond.* 1817.

Jones' Traditions of the N. American Indians. 3 vols. 8vo. Plates . . . *London*, 1830.

Hyam, Isaac, Ceremonies and Traditions of the Jews *London*, 1836.

Swift's Life and Acts of St. Patrick, 8vo. *London*, 1809.

Sir W. Scott. Sir Tristram . . . *London.*

Curious and interesting—one reading is sufficient.

Mabinogion. Translated by Lady Charlotte Guest. First Part appeared in Nov. 1838. Longman & Co., 8vo. p. 8 . . . *London*, 1838.

Borlase's Cornwall . . . . *London.*

Philo. Life of Moses . . . . *London.*

Life of Virgil. This boke treateth of the lyfe of Virgilius, &c., &c. Antwerp : by John Doesborke, supposed to be Translated from the French *Mentioned by Sir W. Scott.*

Dr. Shaw's Translation of Boerhaave's Chemistry . *London.*

The Prolegomena to be read.

Captain Turner's Mission to Ava and Thibet . *London.*

Humboldt, Baron Von. Researches . . *London.*

Almost all the matter on these subjects to be found in Southey.

Herbelot. Bibliotheque Orientale . . *London.*

Suetonius . . . . . *Elzevir.*

Full of curious anecdote.

Stanley's Oriental Philosophy . . *Amst.*

Very valuable in every respect.

Levini Lemnii Occulta Naturæ Miracula . *Antw.*

Curious and valuable.

Stentzelius de Somno . . . *Frankf.*

Not an important work. It is written in Greek.

Southey's All for Love, &c. . . . *London.*

The notes are valuable.

Problemata Durastantis . . . *Venice.*

Not a book of much importance.

Porphyrius de Divinis et Demonibus . . *Lugd.*

Curious and important.

Hermetis Trismegisti. Pomander et Asclepius *Lugd*

Very curious.

Conte de Gabalis et Suite de Conte de Gabalis *Paris.*

Phlegmon de Mirabilibus . . . *Amst.*

Causes Célèbres . . . . *Paris.*

Marsilius Ticinus Epistolæ . . . *Venet.*
Alexander ab Alexandro. Genialib. Decr. . *Amst.*
Philo. de Gigantibus . . . *Paris.*
Dr. Pegge's Life of Robert Grossetête . . *London.*
Dr. Pegge's Life of Roger de Wescham . *London.*
Wilson's Archæological Dictionary . . *London.*
Baxter's Certainty of the World of Spirits . *London.*
Hibbert. Philosophy of Apparitions . . *Edin.*
The History and Reality of Apparitions, by De Foe, under the assumed name of Morton . *London.*

Very common-place collection—not worth noticing.

The Religions of Profane Antiquity, by Jonathan Duncan, Esq., B.D. . . *London*, 1839.
Pigot on Scandinavian Mythology. (Pickering) *London.*
Legend and Romance, African and European. By Richard Johns . . . *London.*
Mythology of the Hindoos. By Coleman, 4to. 2*l*. 2*s*. *London.*
Morgan's Phœnix Britannicus, 4to. . *Lond.*, 1732.
Grahame's Sketches of Picturesque Scenery, &c. *Edin.*
Harsenet's Declaration of Popish Imposture . *London.*
Fordun. Scotichronicon . . . *Lond.*
Satan's Invisible World. By Sinclair . . *London.*
The Kingdom of Darkness, with seventy-nine several Relations . . . . *London.*
The History of Lapland . . . *London.*
A Pleasant Treatise of Witches . . *London.*
Lord Lindsay's Travels in Edom, &c. . . *London.*
M'Caul's Sketches of Judaism . . *London.*
De Erroribus Omnium Populorum. (Trin. Hall. Lib. Cam.) . . . . . *Lond.*
Hurd's History of all Religions . . *London.*
Dale's Dissertations (Latin) . . . *London.*
Montfaucon on the Gods of the Scythians . *Paris.*

Dr. Cotton Mather's Magnalia Christi America . *Bost.*
Hermippus Redivivus.
Written by Dr. Campbell.

Thaumaturgia. (By an Oxonian).
Demonologia. (An Exposé, &c.)
Filled with second-hand learning.

Scott's Demonology and Witchcraft (F.L.)
I was disappointed with this book.

Brewster's Natural Magic. (F. L.)
Sketches of Credulity, Superstition, and Imposture. (F. L.)
Crofton Croker's Fairy Legends. (F. L.)
Ashmole. Theatrum Chemicum Brit.
The Notes and Prolegomena are very good.

Malleus Maleficarum, 2 vols.
A curious collection of Tracts on supernatural matters.

Debrio Disquisitiones Magicæ. . (*Important*).
Sablière's Varietés Amusantes (*Useful and correct*).
I have never seen the second and third volumes.

Cornelius Agrippa. De Occult. Phil.
A book very little understood.

William Lilly's Christian Astrology.
Ebenezer Sibly's Astrology.
A large quarto, compiled from common books.

Berwick's Philostratus.
Life of Apollonius of Tyana.

Taylor's Pausanias
The notes contain much curious matter.

Baptista Porta's Natural Magic.
Remarkable chiefly for the name and some disreputable recipes.

Wilkin's Mathematical Magic
A very curious book.

Pluche's Histoire du Ciel.

A compilation generally though not always correct.

Dupin's Origine de tous les Cultes . . (*Learned*).

The small edition abridged.

Webster's Displaying of Supposed Witchcraft.

This book is the most important of all works on the subject.

Lilly's Animæ Astrologiæ.

Mallet's Northern Antiquities.

One of the most valuable works on the antiquities of nations ever published.

Geoffry of Monmouth.

Batiman's des Citez de France.

A curious little work, giving an account of the pretended origin of the French cities.

Paracelsus. De Occult. Phil.

A work of no consequence, but still curious.

Paracelsus. Archidoxorum, &c.

This last work may be made more use of.

Apuleius. Metam.

The magic of the second century may be seen depicted in this tale.

Verstegan's Restitution of Decayed Intelligences.

Very erroneous.

Artemidorus de Somniorum Interpret.

Quite *the* authority.

Howison's Foreign Scenes.

This work contains some curious passages as to the operation of narcotic poisons.

Stehelin on Jewish Traditions.

Eisenmenger on Rabbinical Fables.

These two works are much alike, and contain almost all that is required on the subject.

Grosius (Henmiergius) Magica de Spectris.

A good compilation of strange stories.

Bodin's Demonomanie des Sorciers.

The best authority.

Mangetus. Bibliotheca Chemica Curiosa, fol.

Contains the works of all the chief Alchemists.

Autobiography of Lilly and Ashmole.

Much amusement and information in the former.

Spencer on Prodigies.

Spencer of Urim and Thummim.

Very learned but not giving any novel views on either subject.

Lenglet du Fresnoi. Hist. de la Phil. de Hermetique.

Well compiled.

Tracts concerning Dugdale. The Secrecy Demoniæ . . .
Tracts concerning Mary Tofts . } *All important*
Tracts concerning Mary Bateman .
Tracts concerning Anne Moore .

History of Magic and Witchcraft. Purporting to be by John Locke.

Demonologia Regis Jacobi.

Curious and important, chiefly on account of the directions given to magistrates.

Burton's Anatomy of Melancholy.

Full of every kind of knowledge.

Thom's Lays and Legends (W. J.)

These are valuable not only for the legends but for the learned notes.

Thom's Hwa Tseen.

The notes contain some curious remarks.

Thom's Affectionate Pair.

And the same remark may extend to this.

Natalis Comes Mythologia.

Very learned and satisfactory.

Keightley's Fairy Mythology.

Well digested.

Keightley's Greek and Roman Mythology.

Lives of the Alchemistical Philosophers.
A book not respectably published, but well compiled.

Porphyry (Jamblichus de Mysteriis, &c.)
Taylor's translation.

Proclus. Select Works.
Taylor's translation. This volume has some curious notes.

Plotinus. Select Works . . (*Not necessary*).

Ocellus Lucanus. (By Taylor.)
Very useful.

Julius Firmicus Maternus. (By Taylor.) (*Necessary*).
Astrology.

Manilius and Aratus.
Astrology and very remarkable.

Maximus Tyrius. (By Taylor.)
The notes are curious.

Mystic Hymns of Orpheus. (By Taylor.)
Here again the notes make the value.

Sallust, the Philosopher. (By Taylor.)
Here again the notes make the value.

Naude's Apologie pour les Grands Hommes, &c.
Very valuable. This book was translated by Davies, and the title changed to the "History of Magic."

Gaffarelli's Curiositates Inauditæ.

Aubrey's Miscellanies concerning Dreams, &c.
A very unsatisfactory book.

Pegge's Anonymiana.
Containing only one passage *à propos* to this subject.

Menagiana.

Peck's Desiderata Curiosa.
The same remark may be extended to these two works.

Trial of Richard Hathaway.
Very curious trial before Lord Chief Justice Holt for charging a woman with witchcraft, and thereby endangering her life.

Centuries de Nostradamus . . . (*Curious*).

Peter de Loire on Apparitions.

This work contains a trial for witchcraft, or rather sorcery before the Parliament of Paris, with the speeches of the advocates.

Lithotheoricos. By Bishop Thornberg.

The most curious specimen of religious Alchemy extant.

The Book of Fate from the Tamul (Orient. Trans. Fund).

Blondel on the Sybils.

Van Dale on Oracles.

Fontenelle on Oracles.

All these three works are curious and learned.

News from the Invisible World.

A little catch-penny publication, but it contains the story of Mrs. Veal.

Willis on the Soul of Brutes.

Very learned and worth reading.

Themis Aurea.

A collection of Rosicrucian Statutes.

Revelation of the Secret Spirit.

That is, a Hermetic discourse of spirit of wine.

St. Augustine de Civitate Dei.

Full of learning and superstition.

Sir Thomas Brown (Vulgar Errors).

Containing some matter that will well pay the reader.

Leyden's Remains.

In the notes to this work are valuable extracts from scarce books.

Les Grands Fableaux.

The notes here also are very valuable.

Pliny Nat. Hist.

Every page of this work is valuable.

Case's Angelic Guide.

It is an account of a system of Geomancy now known as "Napoleon's Book of Fate."

Glanvill's Sadducismus Triumphatus.

A very curious work.

De Foe's System of Magic.

An ignorant and indecent book.

Account of Certain Spirits. By Dr. Dee.

Very singular, edited by Casaubon.

Cocles (Baith) on Chiromancy and Physiognomy.

De Foe's History of the Devil.

A book which gives some sound argument under the guise of satire.

Blagrave's Astrological Practice of Physic.

Vulgar, but showing the taste of the times.

Ferriar on Apparitions.

A very learned book but suspected of a tendency towards Materialism.

Taylor (Joseph) on Ghosts.

Some light stories, but not well told.

Theory of Dreams (Anon).

Very useful by way of index. The author had read extensively.

Mrs. Grant's Superstitions of the Highlands.

Written in a pleasing style, and worth reading.

Brand's Popular Antiquities . . (*Curious*).

Newnham's Essay on Superstition.

Arabian Nights . . . *London*, 1818.

A book necessary to be read with great attention.

Brande's Chemistry . . . *London*, 1830.

The Preface, or rather Introduction, contains a slight sketch of the History of Alchemy, which is, however, much fuller in this work of Dr. Thomson.

Thomson's History of Chemistry . *London*, 1832.

Hume's Chemical Attraction . *Cambridge*, 1835.

The Historical Introduction here is worth reading.

Torquatus de Eversione Imperiorum.

This curious work contains some astrological predictions.

Aurea Legenda. . . . (*Very important*).

All the miracles of the saints.

English Martyrologie.

A work of the same description as the foregoing.

Life of St. Francis Xavier. By Tursellinus.

Remarkable for its popish miracles.

Ariosto Orlando Furioso . . *Lond.* 1810.

Bocardo Orlando Inamorato . . . *Lond.* 1824.

These works show the ideas of magic, &c., which prevailed in the Middle Ages.

Wieland, Geschichte der Abderiten . *Leipsic,* 1790.

The first part treats of Democritus.

Dante Divina Commedia . . . *Lond.* 1834.

A treasury of every kind of knowledge.

Plutarch on Superstition.

There is a curious edition by Julian Hibbert, with no less curious notes.

Moor's Hindù Pantheon.

The best authority on this subject.

Sale's Koran.

Not only valuable for itself but for Sale's notes.

Ellis' Polynesian Researches.

A very curious and important book.

Ward's View of Hindû Religion.

As good as such a book can be made.

Savary's Letters on Egypt.

Curious and ingenious account of the Egyptian mythology.

A Novel called Rameses.

Containing some very valuable notes.

Sethos.

This is an old French novel from which Moore took the idea of his *Epicurean*, which is very correct.

Moore's Epicurean.

Jablonski's Pantheon of Egypt. . . (*Curious*).

A difficult book to read, but good.

Creuzer Mythologik.

German, untranslated, perhaps the most learned book of modern times, but too fanciful.

Herodotus.

Tacitus.

For important anecdotes.

Diodorus Siculus.

Bernal Diaz del Castillo.

Madoc.

For Mexican mythology, of which the notes to Madoc contain quite a body.

Thalaba.

The notes are full of information on Arab superstitions.

Kehama.

And of this work on Hindu mythology.

Fabus Horæ Mosaicæ.

Valuable for its cosmogony.

Bryant's Mythology.

Curious and learned, but often fanciful.

Deane on the Worship of the Serpent.

One of the best books on this or any other mythological subject.

Faber on the Three Dispensations.

Full of curious speculations.

Asiatic Researches.

For Hindu mythology, magic, &c.

Quarterly Review. . . (*The earlier numbers*).

All the papers on these subjects are very valuable, most are by Southey.

Brucker. Crit. Hist. Philosophiæ . .

Very satisfactory, particularly about the New Platonists.

Dr. Adam Clarke's Notes to the Bible . .

Full of curious learning.

Nicolai. Memoir read before the Society at Berlin.

A case of spectral delusion.

Sharon Turner. History of the Anglo-Saxons.

As to mythology very unsatisfactory.

Soame's History of the Anglo-Saxon Church.

Full of curious and valuable anecdotes in the way of notes.

Whewel's History of the Inductive Phil.

Contains a valuable chapter on the mysticism of the Middle Ages.

Petrus Bungo. De Mysteriis Numerorum.

This book is quite gutted, though without acknowledgment, by Cornelius Agrippa in his De Occult. Phil.

Ovidii Fasti.

Valuable for its many anecdotes, and for its mythological information.

Ovidii Metamorphoseon.

The like may be said of this treasury of fable.

Godwin's Lives of the Necromancers.

An amusing compilation, well written, but exhibiting no research.

Farmer. Dissertation on Miracles.

Farmer on the Worship of Human Spirits.

These two works are very curious and learned. They may be depended upon as to facts.

Barret on Magic.

An expensive 4to., with extravagant pictures of devils, of the same class with Sibley's Astrology.

Astrology of the Nineteenth Century.

A work of the same kind.

Niphi Opera.

Curious and learned. These works are of no great importance to the student.

Simeon Metaphrastus.

A collection for the Greek Church, like that of De Varasse for the Roman.

La Vie de Madame Helyot . . *Paris*, 1684.

Modern miracles. A very curious book.

Beauties of the Occult Sciences . *London*, 1784.

A sort of compendium of Astrology of no value.

Lilly's Almanacs for various years . . *London.*

Lilly's Starry Messenger . . . *London.*

Curious, because of many predictions and nativities, particularly that of Lilly himself, which differs from the one in his Christian Astrology.

Boccaccio's Decameron . . . . *Forenze.*

Some light is thrown as to the current opinions.

Helvetius. The Golden Calf . *Hague*, 1666.

An analysis is given by Brande in his "Chemistry."

Upham. Hist and Doctrine of Budhuism.

This book contains notices of the Kappaism, or Demon Worship, and Planetary Incantations of the Singalese.

Barrow's Travels in China.

Has some curious remarks on Ch. Mytholog.

Adam's All Religions.

A selection not devoid of merit, but a mere school-book.

Japan (in the Modern Traveller).

Has a very good account of the religion.

Richardson's Travels in Egypt.

Notices of mythological paintings, with plates.

Homer. Iliad, Odyssey, Hymns.

The Od., xi. lib., and some of the Hymns.

Virgil. Eclog. Æneid.

The Pharmaceut. Æn., iv. and vi. lib.

Bellorius on the Syrian Mater Deorum, fol. *Rome*, 1688.

A learned and important work.

Baptista Codronchus de Annis Climactericis.

One passage which I have extracted is the principal.

Lord Macartney's Embassy to China.

One curious anecdote of a goddess, viz. Prusa.

Foreign Quarterly Review. Various articles.

Some by Keightley. See vol. iv. for Spanish Romance.

Classical Journal.

One paper by Sir William Drummond in defence of alchemy.

Autobiography of Jehanguire.

Anecdotes of jugglers.

The She King, or Xi-kim of Confucius. Selections from, translated . . . (*Curious*).

Lane's Manners of the Egyptians.

Remarkable account of Egyptian magicians.

Hesiod—Sanchoniathon—Lucan.

Separate passages of the first and third, and all the second.

Albumazar de Magnis Conjunctionibus.

A book of no consequence.

The Dionysiacs of Nonnus.

An analysis of this book and the next is to be found in Dupin's "Or. de tous les Cultes."

The Argonautics of Apollonius Rhodius . (*Curious*).

Hygini Astronomi de Mundi, &c.

Not worth reading.

Mirabilis Annus. Being an account, &c. . *Lond.* 1661.

Rather curious.

Barclaii Argenis . . . . *Lond.*

One remarkable passage of Astrology.

Chev. Ramsay. Voyages du Jeune Anarcharse *Lond.*

Mythological.

Selden de Diis Syriis.

Not a very pleasant book to read, but learned.

Bell's Pantheon.

A sort of classical dictionary, larger than Lemprière's.

Heliodorus Ethiopica.

This novel, for such it is, has a curious passage on Witchcraft.

Account of Russia.

Contains a valuable history of the religions prevalent among the Tartars.

Sir William Drummond's Origines.

On Syrian and Eastern History and Mythology.

Winterbotham's Account of the Natives at Sierra Leone.

Containing some curious remarks on Obeah men.

Lightfoot's Works.

Full of learning about the Talmud and Jewish superstitions.

Josephi Opera.

These works have some interesting anecdotes on Occult Subjects.

The Italian Taylor and his Boy.

This is a magical tale, and remarkable only for its similarity to one in the "Arabian Nights."

Calmet on Apparitions.

An exceedingly well-written, learned, and interesting work.

Gay's Shepherd's Week.

In this work is an English imitation, not a translation, of the Pharmaceutria of Virgil.

Burns' Poems and Letters.

Full of illustrations of Scotch superstitions, particularly valuable for the Poem of Halloween.

Chaucer's Canterbury Tales . . . *London.*

Very useful and important, both as to Romance and Occult Science.

Snorro Sturleson, Anecdotes of Olave the Black King of Man . . . . *Copenhagen.*

History.

Mezerai. Histoire de France . . . *Paris.*

The early chapters give a sketch of the fabulous history of France.

Les Cent Nouvelles Nouvelles . . . *Paris.*

Clever, but indelicate, and of no importance.

Lucani Pharsalia . . . . . *Lond.*

Juvenalis Satiræ . . . . *Lond.*

Persii Satiræ . . . . . *Lond.*

Horatii Opera . . . . *Lond.*

Valuable for many passages and allusions to Witchcraft and Occult Science, as the Erychtho of the first and the Canidia of the last prove: the satirists are full also of apt allusions.

Bouterwek's History of Spanish and Portuguese Literature . . . . . *Lond.*

Valuable for the extracts from the old Romances and the account of them.

Bruce's Travels to Discover the Source of the Nile, 8 vols. 3rd Edition. 7th and 8th vols. 4to Plates . . . . *London*, 1813.

Full of information on the mythology, romance, and superstitions of Egypt and Abyssinia.

THE CRADLE OF THE TWIN GIANTS.

BOOK I.

Science.

CHAPTER I.

INTRODUCTORY.

To trace the progress of knowledge, and to examine its influence upon Society, is one of the most pleasing as well as one of the most important tasks which the human mind can undertake. Nor has it been neglected; the brightest intellects in every age have laboured at the problem, and nothing has been left unnoticed that could tend to its solution. There is, however, one aspect under which it has not been sufficiently regarded: the greater number by far, of those who have been the historians of Science, have confined their attention to that which they deemed *the truth*; they have despised all that tended to incorrect scientific conclusions, except so far as a direct bearing could be established between

it and proved facts. Hence the earlier stages of scientific progress have been scantily recorded, and the earlier ages of History reviewed only to explode the fables of which they were evidently composed. But as power and acuteness of mind belong to no age, and are confined to no land, it would be absurd to suppose that an age, whose History and Science were less accurate than our own, could have given birth only to fools and charlatans. We shall find intellects as powerful as any now existing, engaged in searching after the philosopher's stone, in casting the nativities of chiefs and princes, in endeavouring to establish relations with the invisible world, by means which we should now ridicule for their absurdity, and condemn for their profanity, and in searching out points of historical coincidence, from among what we should call an indiscriminate mass of fable. The mind of the philosopher is, however, always the same; he is "a lover of wisdom," and searches for it wherever it appears possible that it may be found. To a certain extent our education must be by authority; we acquire the knowledge of facts by reading or oral information, and proceed to reason upon them as though we had ourselves proved the truth; the school-boy who is told that the earth is ninety-five millions of miles from the sun, accepts the doctrine, and any other which can be shown to follow from it, without ever conceiving the necessity of entering into the computations by which the fact is proved; frequently, indeed most frequently, he goes through life without the remotest conception of *any* means whereby such a result could be arrived at. He does not *see* the possibi-

lity of measuring the distances of stars and planets, but he implicitly believes the thing to have been done, because he is told so *on authority*, which he cannot reject, without at the same time overturning all the rules of evidence. In like manner he takes the history of Numa Pompilius, and that of Julius Cæsar on the same authority, and they have to him the same claim to belief. These instances are adduced to show that as even now our early education, and often our sole education, must proceed on authority, we must expect to find that so it must have been of old time. Yet few persons have endeavoured to extract philosophy from an erroneous system,—have remembered that whatever has been received by great intellects must have a large portion of essential truth, and must in all probability be so constructed, as that truth shall be, if received under the right aspect, its prevailing attribute. It is this principle which is, in the following pages, sought to be developed: instead of laughing at "the fears of the brave, and follies of the wise," it will be our aim to show that when the brave *have* feared, it was because something really terrible was present, or at least that which reasonably appeared so; that when the wise have been foolish, it was because folly presented itself under a guise so like to wisdom, that even the wise may be pardoned for embracing it.

Who are the *Twin Giants* by whose aid human progress has been furthered? History, that reveals to us the experience of the *past*. Science, which endows us with power over the *present;* and both which, in combination, modify our *future*. But these mighty Giants were not like the fabled Pallas, they

did not spring full-grown and armed in panoply, from the brain of an equally fabled Jupiter; they had their long and helpless infancy; they were swathed in swaddling bands, by which their growth was retarded, and their free motion prevented, and they were laid in a CRADLE where serpents attempted their destruction as they did with the son of Alcmena. In these bands, and laid in this cradle, we are to consider these Twin Giants, watch them while they strangle the venomous reptiles, observe them as they cast aside the bands that confined them, and trace them struggling into full life and activity under the sun of Truth. This investigation will bring before our notice their illustrious children, and we shall see them setting free their glorious sires and aiding in the enlightenment and advancement of the race to which they belonged. We shall see Astronomy gradually set free from the errors of Astrology, Chemistry from those of Alchemy, History from those of Fable, and the Romance of Science taking its proper place beside the Romance of History. The latter has been treated well; it has been carefully investigated by scholars and poets, its claims have been acknowledged, and its study encouraged; the stores of ancient libraries, and the songs of semi-barbarous people have been ransacked on its behalf, and it has been shown that, if the historic ages of a nation develope its power and its resources, its romantic ages have mainly contributed to form its character. Would the stern rigid virtue of the republican Romans have been kept up so many ages as it was, if the fables of Junius Brutus, and Lucretia, and the Tarquins, of Porsenna, and Scævola, of the

Horatii and the Curiatii had not formed the *pabulum* for the young minds of the land in which they were deemed to have lived and died. To Rome these men were no fable; Niebuhr may disprove their dates and their doings, but to the Manlii and the Decii, to the Camilli and the Cincinnati, to the Lartii and the Fabii, these men were a truth, an ever living truth, breathing patriotism and stern virtue in every breath of the Roman atmosphere, in every accent of the Roman tongue. Arthur again and his Paladins, Orlando and his co-peers, have but a faint and feeble light in history; but in the pages of chivalric romance they stand out as vivid realities, teaching bright lessons, inculcating brilliant virtues, reforming a barbarous age, and stamping on many a noble heart an impress of truth which, but for them, would never have been set there. Truth then comes out to us, from the regions of fable, in a different guise from that in which history presents it, but still truth as valid, and often as important. Milton, speaking in his History, of the battles of our Anglo-Saxon ancestors during the Heptarchy, says that the memory of them is of no more value than if they had been combats of kites and crows. Would he have said as much of the glorious romance of Arthur? Which contains more absolute truth,—the history of Cunobelinus, or the play of Cymbeline? In all these comparisons we are not depreciating History, which is invaluable, but vindicating for another form of the same illimitable truth its own proper niche in the temple of worthy knowledge;—but that claim is admitted,—pass we therefore to the Romance of Science. Who now thinks it worth while to dive into the volumes,

and their name is legion, which have been written on astrology and magic? No writer of credit has taken the trouble to do so. Books make their appearance now and then on these topics, but all alike,—alike in ignorance, presumption, and worthlessness,—insolently classing such men as Raymond Lully, and Cornelius Agrippa, with quacks and fortune-tellers, and relating wild stories at second-hand without a shadow of authority. The effect of such books has been, that the subject on which they treat has been allowed to fall into contempt, and that measure has been meted out to the romance of Science, which should have been the portion only of those who tampered with it. It is unnecessary to except from this censure, the work of Eusèbe Salverte on the Occult Sciences, which was ably translated and enriched with many valuable notes by the late Dr. Anthony Todd Thomson, a man, the depth of whose researches was only equalled by the scientific spirit in which they were made; for Salverte's book is rather an explanation of the so-called miracles of antiquity, than a history of the romantic ages of philosophy. It is too often written in a scoffing tone, and the evident object of the author, was to wound Christianity through the side of superstition, by inferring that the miracles of the Old and New Testaments were to be classed with those of which he wrote.

Mere collections of strange tales gathered together without pains to ascertain on what foundation they rest, and interspersed with a few sagacious reflections on the darkness of the middle ages, and the superstition of the wisest who then lived, are not likely to

benefit the history of Science, and they *are* likely to give the very subject a disreputable air.

It is quite true that the theories of physical science, before Copernicus and Galileo had revived the Pythagorean system, before Newton had developed the laws of Gravitation, and Kepler had investigated those of planetary attraction, before Priestley had discovered oxygen, and Harvey the circulation of the blood, must have been strangely defective; and I could now tell a school-boy of twelve years old, truths which Bacon and Aristotle spent long lives without attaining. But it may be that the boy, who thus by an hour's conversation is put centuries in advance of that point occupied by the master-spirits of antiquity, and who has acquired by rote both facts and principles, may never rise to the *surface* of that society in which he moves: and is he to be compared then to those who stood far above the level of their own times, and drew up to them ages, by the mighty cords of their magnificent intellects!

In examining such subjects as those treated on in this book, we must remember that we are opening a page in the history of the human mind; we are investigating systems formed on insufficient data, theories made without an inductive system; we are beholding the natural impatience of the mind to be informed, seeing many eager snatches made at the Tree of Knowledge, and now and then some precious fruit seized and stored up with many dry branches and worthless berries. We are gazing on the sun struggling through a cloud in the morning of the day, and to recur to our first figure, and that

which gives a title to the book, we are called to look on the Twin Giants—SCIENCE and HISTORY—while yet in their CRADLE.

The plan proposed to be followed is to take the chief branches of Science, sound or unsound, which were accepted by the sages of antiquity, and first to sketch the Science as it was thus accepted, pointing out the philosophical truth developed in it, and exhibiting its connection with other similar branches; to touch briefly on the lives and characters of those who principally followed or professed it, and then to trace its influence upon the philosophic mind of the age, and its effects on the advance of true science. These branches will be found to converge into Astrology, Magic, and Alchemy; and in the search after the objects which these presented, the grandest intellects of the middle ages undoubtedly wasted much time, but also they discovered many truths, and they did so, let it be observed, in a philosophic spirit. The religious tone, too, of that period breathes out in all these works, and it requires far more Christianity than the *savans* of the eighteenth century possessed to comprehend the principles on which they were written. Accepting, as their authors did, the doctrine that God was in all and above all, they held that the keys of knowledge were in his hand, and that he rarely gave them save to those who would benefit mankind by the results of their labours. Believing that an Evil Intelligence existed, gifted with far more than human intellect, and profoundly versed in the laws of that material universe, at the birth of which he had been present, they deemed it far from impossible that in his capacity of Tempter he might offer to man know-

ledge forbidden by Heaven; and knowing how deep and insatiable was the thirst for knowledge in their own minds, they saw no improbability in the "evil heart of unbelief" being led thus to seek satisfaction for its cravings. These, and many reasonings of the like nature, tended to throw an air of spirituality over even their natural science, and to account for the admission, expressed or implied, which meets us at every turn in their works, of a close connection between the visible and invisible worlds. It is impossible for us to overthrow this foundation, however clearly a more matured state of philosophy may show us the fallacy of much that they built upon it, and it may be worth the inquiry whether their own mode of viewing truth was not more practically beneficial in their own day, than ours would have been, could it have been suddenly transplanted into that era. We know by experience that political truth requires the mind of a nation to be prepared by long education for its reception. Constitutions are not the growth of a few months; they are like the gem of which the poet says,

> The diamond's pure unsullied light,
> Is not the child of simple years,
> A host of ages brings to sight
> The crystal that the sovereign wears.

And any attempt to force political truth even in the most constitutional form on minds not prepared for its adoption, ends only in miscalculation and abuse. So, doubtless, the giants of our tale have necessarily grown inch by inch, as much for the benefit of those among whom their infancy was passed, as theirs, who were to witness the wonders

of their maturer strength. The History of the World affords us one remarkable instance of this principle, namely, that truth is ever progressive, and *must* be so, and that if this be the case, our age must be as much behind those which shall follow, in actual development of scientific truth, as it is in advance of those which are past, and that it is for *the benefit of man* that it should be so.

The instance to which we allude is that of Islamism. Mahomet, unquestionably one of the greatest men that the world ever saw, attempted, and attempted successfully, to impose on the world a system both of law, morals, and theology, infinitely superior to the corrupt paganized Christianity which he found established. The nations which embraced it rose up at once into a state of civilization, whose growth was unnatural. Like as by the wand of an enchanter, arts, arms, and science flourished at once, and the court of the caliphs became the instructress of the world. While this fairy fabric was overawing Europe by its power, and delighting it with its polish, among the old Christian states improvement was making slow but sure progress. The East had far outstripped them at first, but the fable of the hare and the tortoise was to receive another attestation to its truth. Ere long, Western civilization arrived at the same point at which that in the East had become already stationary; but it did not rest here, the principle of progress was one of its essential elements, and it went on to fulfil its mission. The whole of our moral and spiritual nature is to be in a state of constant advance, and the very act of progress, as well as the results thereof, are necessary

to accomplish our destiny and to secure our well-being. Hence, therefore, we are bold to assert that if we could anticipate the discoveries of the next century, we should profit by them in a degree very inferior to that which will be their effect, coming as they will in due time and sequence. But whether this opinion be correct or not, one thing is certain, that theories which occupied the minds of such men as Albertus Magnus and Cardan, must be worthy of *some* attention, and a very little will have been paid before we shall see that these great men were by no means so far behind us, as we sometimes imagine. The knowledge of the sciences possessed by the Egyptian priesthood must have been very great, and we glean here and there little indications of their acquaintance with laws supposed to be of far more modern discovery. On this subject the work of Salverte, above referred to, is very valuable, and not the less so from its being the production of an avowed disbeliever in Revelation. In our own days we have seen many wondrous results follow the practice of mesmerism; and though much imposture has doubtless been mingled therewith, enough indeed to elicit and almost to justify the incredulity of thousands, still there are certain facts resting on competent authority which imperatively claim our careful attention. They are apparently anomalous: but theories and histories, which we shall have to consider, show us that they do not now occur for the first time: that centuries ago similar means were attended by similar consequences; that the reciprocal power of the soul over the body, and of the body over the soul, are but

little understood as yet; and that there are channels of information open *in an abnormal state*, independently of the five senses from which alone hitherto we have been supposed to derive our ideas. The age in which we live is less sceptical and more philosophical than the age which preceded it; we recognize more readily than our fathers, the many points of contact between matter and spirit, and are therefore far more in sympathy with an age like that of the Alchemists, than with one like that of the Encyclopædists. It has ever been remarked, also, that at a period of gross materialism, and utilitarianism almost as gross, spiritual manifestations, of what kind soever, are few and far between; all tends to favour the prevailing influence. Dante, Sir Thomas Brown, Isaac Taylor, could not have written at the close of the last century, or in the beginning of the present: a loftier intellectual atmosphere was necessary to ripen minds like theirs, and had Paley lived in our day his ideas would have been greatly modified by the more believing tendencies of the age, and the higher tone of mental philosophy prevalent. Tradition, too, is looked upon with more attention, we reject much that our sceptical fathers implicitly believed, but we receive much which they unhesitatingly rejected. We see the trace of arts even yet lost, of sciences which have faded out from among nations, and been rediscovered in distant climes and remote ages, like fragments of ships sucked in by some tremendous vortex, and reappearing far from the scene of their watery entombment. And these phenomena of man's intellectual history explain to us the vast amount of

truth mixed with the superstitions of science, and make us look with respect on those who wearied themselves in separating the false from the true.

Slow, patient investigation, the careful collecting of facts, the abstaining from making theories to be overthrown by the next series of facts discovered, these are virtues of modern students; theories will construct, and systems arrange themselves if we only supply the right materials, and the diligent observation of one fact is valued more than the putting together of twenty systems. These, however, were not the virtues of the ages of whose annals we are here giving a few pages: the student of that day seized at once on the treasures of revelation, tradition, and observation, and what was wanting to round and complete the whole, he supplied by inference, more or less founded, and *by conjecture.* Those conjectures, and those traditions, are what we have now to examine, and we shall find them alternately simple in their grandeur, and profound in their complexity; now rising to the highest strains of poetry, now again descending into the depths of philosophy; but ever bearing the impress of those mighty intelligences with whom they were the instruments of discovering truth. Like a river whose waters are coloured by the soil through which they pass; sometimes bright and sparkling in the sunshine, and so clear that the pebbles below are all distinctly visible; and now turbid with the depositions of an alluvial soil; so the stream of scientific tradition necessarily takes its hue from the intellectual soil through which it flows. The history of *the Mind* is involved in the history of its strangest aberrations, and the history

of Science in that of its most absurd errors. It cannot then be otherwise than profitable to cast a glance on the mental tone and temper of periods so interesting as those of which we treat. There is one point of view to which allusion has been already made, and in which our subject assumes an interest all its own. It is as a collection of facts: undoubtedly there are many fables mixed with them, but it is by no means an impossible task to separate these from the rest, and these facts are of a deeply interesting nature, bearing almost equally upon physical and metaphysical science. The phenomena of dreams, apparitions, omens, are all of this description, and take the student as it were to the frontier of both worlds, to the now debateable land, between the material and the spiritual; they point out abnormal conditions of humanity, throw a light upon the sources of insanity, and open the gates of the soul so that we may descry somewhat of its nature and properties. If for no other reasons, yet for these, the magic of the ancients deserves attention; and the theologian will hardly be able to understand the Scriptures, with some knowledge of what it was, and what it professed.

One of the most deeply interesting narratives on record is that of the contest of Moses with the Egyptian magicians, and to read this without feeling a strong and laudable desire to know more of the men of whom such extraordinary facts are related, would indicate a very lethargic state of mind. Histories of dreams and their interpretations, of prophecies and their accomplishment, of witchcraft and its suppression, throng the pages of the Sacred

Volume, and all require an interpretation far different to that which is frequently fixed upon them. Saul's visit to the witch at Endor, the powers supposed to be inherent in Teraphim; the oracles of the Urim and Thummim, many of the provisions of the Jewish code, such as that of the waters of jealousy, are intelligible only to those who have sought in the cradle of science for the illustration of its earliest manifestations, and for the *limit between* the actual interposition of Divine power, and the exhibition of human skill. It will be scarcely necessary to say more in vindication of a subject like our own. Interesting to the Natural Philosopher and to the Metaphysician, to the Moralist and the Theologian, the Romance of Science requires only to be known to be appreciated, and to be equally valued and equally studied with the Romance of History. It is in the same CRADLE that we must seek the infancy of the TWIN GIANTS.

CHAPTER II.

ASTROLOGY.

The "Occult Philosophy" began to prevail at so early a period, continued to flourish so long, was patronized by so many eminently intellectual characters, and was professed by so many men of reputation, that it cannot be considered other than a subject of great interest. Looking upon it from the station which at the present day we occupy, it offers so strange a medley of fact and falsehood, of enthusiasm and imposture, of profundity and absurdity, that we feel at first inclined to adopt the sentiment thus forcibly expressed by an old writer; "It relates doings which God *would* not do; which the devil *could* not do; which none but a liar would assert, and none but a fool believe." When, however, a second glance shows us that in this sweeping censure of falsehood and folly we include a Democritus, a Pythagoras, an Hippocrates and a Plato, a Pliny and a Tacitus, a Sully, a Kircher, a Boerhaave and a Boyle, we are compelled to restrain our condemnation, and to consider the subject in a fresh point of view. We see that mental weakness was by no means a constant concomitant of a belief in its strange superstitions; and that it must have had some plausible points, some splendid theories, some occasional verisimilitude to recommend it to the acceptance, more or less complete, of men like these.

The history of the Occult Philosophy is the history of a part of the human mind; it shows how the love of the marvellous has in all ages acted on the powerful mind as well as the weak; on the cultivated as well as on the rude; and the true importance of the study consists in developing the influence which it exerted on the progress of natural and metaphysical philosophy. We shall see it in one age giving a tone to these branches of sounder learning, and in another receiving its own from them; becoming more and more assimilated to true science, as true science became more generally acknowledged; and at last becoming extinct when truth had greater wonders to offer than fiction; when the love of the marvellous was more highly excited and more abundantly gratified by Astronomy than by Astrology, by Chemistry than by Alchemy. The sources from which information on these topics is to be obtained, are so numerous as almost to defy classification; but they may be briefly divided into—First,—The writings of those persons who, treating on Theology and Mental Philosophy, have argued on the principles of the Occult Philosophy. Such are many of the divines of the middle ages, and such were the later Platonists. Secondly,—Of those who professed to treat on this Philosophy; writings, of which few are worth examining for any purpose whatever. Thirdly,—Of those who opposed it; in which may generally be found the principal arguments of its supporters, and the cases on which they rely for illustrations and proofs, more or less fairly stated; and—Lastly, of writers on Natural Philosophy and Medicine. The last are, to a philosophical mind,

the most valuable of all. They form a series beginning with Hippocrates, or even with Thales and Pythagoras; and can hardly be said to close with Boerhaave; and they exhibit physical science more or less modified by the Occult Philosophy in proportion as this latter was more or less dominant in the learned world.

Universally adopted and generally taught by the ecclesiastics of the middle ages, a belief in the hidden properties of nature and the continual communion between men and the spirits of good and of evil, became a part as it were of religion; a portion of the received, if not the authorized doctrines of the Roman Catholic Church. When by this means, it had become incorporated with the opinions and the feelings of the people, and the lapse of a few generations had enabled it to take deep root, the force of antiquity was added to the force of authority, and Science, scarcely more than in embryo, had no influence strong enough to resist the giant spirit of Superstition, that then lorded it over the intellectual world. The doctrines of the Occult Philosophy were received by implicit faith; they were not to be questioned, and were very rarely examined save by those, who either as dupes or knaves were predisposed to make these wonders still greater. Knowledge went on, though but slowly, for a drag had been fixed to the wheels of her chariot, and there, by universal consent, it was to remain. What progress she could make thus impeded, she was at liberty to use; but to remove the drag was never even dreamed of, nor would it have been allowed if it had. Perhaps the salt,

which preserved the human mind from corruption in those days, was the no less universal reception of the Aristotelian philosophy,—a philosophy, which is now as unjustly despised as it was then extravagantly over-rated. To restore it with all its dogmatism, in the light of a more advanced day, would be absurd, but it was then the philosophy of a better and a purer age; it produced and encouraged habits of close thinking and acute investigation on subjects, where thought and investigation were permitted, and to its fostering influence we probably owe more, both philosophically and politically than in the pride of our modern superiority we are always disposed to grant.

While however we acknowledge the benefits which the influence of the Stagyrite occasioned, it cannot be denied, that these benefits were greatly lessened by the implicit faith reposed in and required for his opinions; and this implicit faith exacted also by the Occult Philosophy, as well as by that of Aristotle, produced that singular state of mind which may be observed in the best writers of the middle ages. Three extensive systems they took upon trust, supposing themselves bound to believe that each supported the others. Hence their exertions were not so much to ascertain truth as to support certain dogmas;—rather to elude than to satisfy the inquiries of a powerful mind. Christianity with its solemn and mysterious doctrines—its awful sanctions and its imposing services—cast by its tremendous importance all other systems into the shade; appealed at once to all the faculties of the soul, and claimed, if received at all, to be received by a total subjugation

of body, soul, and spirit to its doctrines and its duties.

Here however there was a licence for reason. It was justly observed that in the fields of religion the reasoning faculty might expatiate at will; for though there were many things in the Scriptures *above* reason, there were none contrary to it. The permission was however much clogged by the necessity of placing the same faith in the Aristotelian and the Occult philosophers, as in the truths of religion; and the distinction which was made between them, was rather in favour of the former than the latter. Although neither would have been very safe, an individual who declared his dissent from the New Testament would have run less danger of persecution, than a philosopher who differed from Aristotle, or avowed his disbelief in witchcraft and sorcery. Indeed at a much later period, King James[1] roundly asserts that both Reginald Scott and Johannes Wierus ought to have been dealt with as wizards for denying witchcraft; shrewdly remarking that none but those who felt themselves in danger would have taken such an unscriptural way of shifting the odium from themselves.

But, besides Christianity, the extensive range of subjects treated of by Aristotle, and the wild doctrines of the Occult Philosophy, were to be received in the same way. The consequences of this may be easily imagined. Religion was viewed in connection with a peculiar system of metaphysics, and the voice of primitive Christianity was neglected for the voice of primitive Paganism. Religion, however, by the

[1] Dæmonologia, lib. i.

mercy of God, possesses a power of self-purification, and a vitality, even in a considerably corrupt form, which has not been granted to Science. The latter suffered, of course, severely. Anything that had been already decided by Aristotle was not to be again called in question, and if any wonderful phenomenon appeared to excite the attention of the learned, the Occult Philosophy stepped immediately in, to assign an indubitable cause, and to spare them the trouble of further examination. The mysteries of the invisible world, and the occult properties of Nature, afforded a wide field for the display of ingenuity. There was but little chance of objectors; the subjects were in accordance with the prejudices of the age, and it was comparatively easy to keep clear both of Aristotle and the Church. Here, therefore, the minds of the inquisitive might find ample employment; the topic was boundless, and the poetry with which (particularly when seen at a little distance) it was invested, added new charms to the pursuit.

There were, as has been already hinted, two branches into which the Occult Philosophy was divided. One the investigation of the occult properties of matter; and one which treats of the nature, influence, and characters of spiritual beings; their mode of communion with mortals, and the ways by which their aid might be obtained. The first may generally be denominated natural magic, not in that confined sense in which the term is now understood, but embracing the fabulous as well as the true, —the pursuits of the Alchemist, as well as those of the Juggler. To give a well known example. When it was stated, without making the experiment, that

the diamond could only be cut by applying it to the blood of a he-goat, and one person after another repeated the story, the property in the blood by which this effect was produced, was called an occult property. Every jeweller knew better: but Roger Bacon was the first who publicly ascertained the falsehood of the assertion, and undeceived the learned. Volume after volume of such occult properties might be culled from Pliny alone, who, in his "Natural History," has made a choice collection of them. No one who believed the story of the goat's blood, supposed that the strange effect was produced by other than physical causes; the *modus operandi* might be unknown, but the *terminus operandi* was always, in such cases, referred to the action of matter upon matter. Again, when on the authority of Pliny it was asserted, that the odour of aniseed prevented disagreeable dreams, the physician, who adopted the belief in this effect, always accounted for it by some soothing operation produced on the sensorium by the smell of the plant.

From such notions, some true and more false, arose an Occult Medicine, an Occult Natural History, an Occult Natural Philosophy.

"The circumambient air," says Heliodorus, a great philosopher of his day, "penetrating our bodies, through our eyes, and mouths, and nostrils, and infinite porous passages, carries with it the same qualities itself is endowed with, and produces effects in human bodies, answerable to those qualities. Now, when people disposed to envy, espy good in others, they taint the air about with noxious vapors, and breathe a sort of poisonous infection

upon them they behold, which being of a subtle, spirituous nature, pierces into the very bones and marrow, and from thence envy becomes the cause of that disease which is not improperly called fascination, or bewitching. And consider how usual it is for people to catch blear-eyes and pestilential distempers without touching any person infected; without lying in the same bed, or so much as sitting at the same table with them; but only by drawing in the same air.

"We have a notable instance of these spreading infections in the case of love, which is usually engendered by sight, the parties affected darting beams of contagion to each other from their eyes, as may easily be conceived, because the sight, being the most quick and fiery of any sense, becomes susceptible, upon that account, of every—the least impression; and through its hot quality, absorbs the effluvia of love. I might exemplify this, if there were any need, out of our sacred books that treat of animals. There we learn that the sight of a water-fowl, called Charadrius, cures the jaundice; and if a person sick of that distemper chance to look upon her, she shuts her eyes in abhorrence, and flies away immediately; not, as some think, for envy of the cure she works, but because by seeing the person affected, the disease is transfused in her: for that reason she avoids such sights as she would her death's blow. And perhaps you have heard of a serpent called the Basilisk, which, with its eye only, blasts and destroys every creature that comes in its way. Neither ought we to think it strange that some people, by this means, bewitch

their best friends and them to whom they mean no hurt. For, being naturally envious, the effect is more owing to their constitutions than to any spontaneous act."[1]

This speech is made by an Egyptian priest; and in answer to the question, "What! do you believe in witchcraft, like the vulgar?"

These motions were formed into systems, and where it was found needful to call in the aid of Pneumatology—the other branch of the Occult Philosophy—it was always competent to do so. That which could not be explained by the one, always admitted an easy solution by the other. The whole scheme may then be divided into two branches, embracing six sciences: Astrology, Magic, Alchemy, Divination, Sorcery, Dæmonology. Of these, Magic and Alchemy belong exclusively to the first branch,—that which treats of the Occult properties of nature. Divination, Sorcery, and Dæmonology to the latter, which may be denominated—Pneumatology; and Astrology, the most ancient of the six, partakes of the nature of both the one and the other. It is the link which connects Magic and Alchemy with the other three. It connects the Occult Philosophy generally with Mythology, and especially with Fatalism; and it is with Astrology, therefore, that we shall commence our sketch of the Occult Sciences.

[1] Heliodorus. Æthiopics, b. iii.

CHAPTER II.

OF THE ORIGIN OF ASTROLOGY.

Astrology was without doubt the most ancient of the Occult Sciences. It sprang immediately from Mythology, if indeed it was not coeval with it. The words of Maimonides which have been adduced as pointing out the origin of the one, must certainly, if we allow their truth, point out that of the other; and if so, it would seem that three generations had not passed away before Astrology began to take root in popular opinion.[1]

"In the days of Enos, the son of Seth, the sons of Adam erred with great error: and the council of the wise men of that age became brutish; and Enos himself was of them that erred. And their error was this: they said,—Forasmuch as God hath *created these stars and spheres to govern the world*, and hath set them on high, and hath imparted honor unto them, and they are ministers that minister before Him, it is meet that men should laud and glorify and give them honor. For this is the will of God that we laud and magnify whomsoever he magnifieth and honoreth, even as a king would honor them that stand before him. And this is the honor of the king himself. When this thing was come up into their hearts they began to build temples unto the stars, and to offer sacrifice unto them, and to

[1] Maimonides, in Mischna.

laud and magnify them with words, and to worship before them, that they might, in their evil opinion, obtain favor of their Creator. And this was the root of idolatry; for in process of time there stood up false prophets among the sons of Adam, which said, that God had commanded them and said unto them,—Worship such a star, or all the stars, and do sacrifice unto them thus and thus; and build a temple for it, and make an image of it, that all the people, women and children, may worship it. And the false prophet *showed them the image* which he had feigned out of his own heart, and said that *it was the image* of that star which was made known to him by prophecy. And they began after this manner to make images in temples, and under trees, and on the tops of mountains and hills, and assembled together and worshipped them; *and this thing was spread through all the world* to serve images, with services different one from another, and to sacrifice unto and worship them. So, in process of time, the glorious and fearful Name was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged Him not. And there was found on earth no people that knew aught, save images of wood and stone, and temples of stone which they had been trained up from their childhood to worship and serve, and to swear by their names; and the wise men that were among them, the priests and such like, thought that there was no God save the stars and spheres, for whose sake, and *in whose likeness*, they had made these images; but as for the Rock Everlasting, there was no man that did acknowledge Him or know Him save a few

persons in the world, as Enoch, Methusaleh, Noah, Shem, and Heber. And in this way did the world work and converse, till that pillar of the world, Abraham our father, was born."

This doctrine of the celestial agencies is amply elucidated by Proclus, in his commentary on the Timæus of Plato,—and from that work it will not be irrelevant to make a few extracts, both because they will confirm the statement here made, and because they will throw some light on the interchangeable nature of the Greek deities.

"Because all the gods were in each one, and each one in the whole being ineffably united into one great whole (ὁλότης), it is not wonderful that the names of the deities were frequently interchanged," but a still greater reason was, that each of the planets, according to the Orphic and later Platonic Philosophy, was filled with a multitude of gods, all having a nature analogous to that one who was the ruler of the sphere, the effects of their wills and actions was conveyed down to mankind by a chain of intermediate natures; but let Proclus speak for himself. "In each of the celestial spheres, the whole sphere has the relation of a monad, but the *cosmocrators* or planets are the leaders of the multitude in each. The intermediate natures, however, are concealed from our sense, the extremes being manifest, one of them through its transcendantly luminous essence, and the other through its alliance with us."[1]

"But the natures above the moon are, as to their subject, nearly the same, sustaining only a

[1] Taylor's Translation, pp. 270, 281.

small mutation. They change, however, according to figure, just as a dancer, being one and the same according to subject, is changed into various forms by a certain gesture and motion of the hands. The celestial bodies, therefore, are thus changed, and different habitudes of them take place between the motions of the planets, with reference to the fixed stars, and of the fixed stars with reference to the planets."[1]

According to these theories, the material world is in a continual state of flowing and formation, but never possesses real being. It is like the image of a tree seen in a rapid stream, which has the appearance of a tree without the reality, and which seems to continue perpetually the same, though constantly renewed by the renovation of the waters.

On this narration we would observe, first, that the images worshipped were said to be the *images* of the stars and spheres; but we do not find the ancients worshipping any spherical images. And though, long subsequently to the period here alluded to, we find *conical* images, yet these last had no peculiar reference to the heavenly bodies, but to the elements of fire and water; a cone upright being the symbol of the one, and an inverted cone of the other. The images then spoken of by Maimonides must have been the pretended figures of the *spirits* informing and inhabiting those bodies which were said to be created to "govern the world." And here then we have an explicit account of the origin of Astrology. Common opinion attributes its invention to the Chal-

* Taurus the Platonic Philosopher apud Philoponum. Taylor's Translation, p. 43.

dæans; and by a curious coincidence, Dean Prideaux[1] has most singularly paraphrased the passage from Maimonides above quoted, and applied it to that people. Wheresoever star-worship prevailed, there existed the germ of Astrology, or rather Astrology itself in its first stage; and as soon as a division of the earth had been made among the deities, as soon as families and cities had taken to themselves tutelary gods and goddesses, the science was already complete. Considering the stars above him as the vicegerents of the Great Supreme, the Chaldæan shepherd, as he watched them "pathing the heavens in ceaseless round,"—traced something like celestial harmony in their mystic dance; and identifying the fate of nations with the power and will of the mighty spirits who inhabited them, he was easily led to imagine that these continual changes were not without signification to the inhabitants of the earth. Astronomy and Astrology thus rose together, and to such extent were they cultivated, that when Alexander the Great took Babylon, Callisthenes[2] who was with him, is said to have found astronomical observations for one thousand nine hundred and three years; that is, as far back as the one hundred and fifteenth year after the flood, So skilled were the Chaldæans in Astrology, that the very terms Chaldæan[3] and Astrology were synonymous. Astrolatry, then, was the first step, and Chaldæa the cradle of this imposing fiction.

Various opinions were held as to the way in which the motions of the heavenly bodies affected the earth

[1] See my Universal Mythology, pp. 340—342.
[2] Univ. Mythology, p. 115.
[3] Tacitus Ann. ii. 27 et passim.

and its inhabitants. Some imagined those vast globes to be themselves instinct with life and volition; and as they floated through the serene æther, that they radiated their divine influences upon the distant earth. Others supposed, that though not divinities themselves, they were the chosen abodes of those mediate spirits to whom was committed the rule of mundane affairs, who passed occasionally into our globe, and there by mighty works, announced their presence. These beings, lofty as they were esteemed, were not supposed to be free from the passions which affect men, and we have thence another internal proof of the mythological origin of Astrology. The loves and quarrels of the deities were transferred to the planets; and terms were applied to them in various parts of their orbits to carry out this idea. Thus we hear of conjunction and opposition. The nomenclature of the pretended science received continually new additions, till at length it became mystical enough to erect its professors into a distinct class, and important enough to extend its influence over every nation of the world.

"And thus," says Firmicus Maternus, "the Demiurgus exhibited man by the artifice of a divine fabrication, in such a way that in a small body, he might bestow the power and essence of all the elements, Nature for this purpose bringing them together, and also so that from the divine spirit which descended from a celestial intellect to the support of the mortal body, he might prepare an abode for man, which, though fragile, might be similar to the world. On this account, the five

stars (Mercury, Venus, Mars, Jupiter, and Saturn) and also the Sun and Moon, sustain man by a fiery and eternal agitation, as if he were a minor world, so that the animal made in imitation of the world might be governed by an essence similarly divine."[1]

Manilius also has a similar passage.

"What wonder is it for man to know the world (the universe) since the world is in him, and that each one is on a small scale (like the world) the image of God!"[2]

And here will be a fit place to say a few words on this remarkable astrological poem and its author.

Of Manilius himself, but little is known; his very name is a matter of doubt, some calling him Marcus Manilius, and others Caius Manlius or Mallius; his country is not known, and it is only from some singularities of expression that he is generally considered as a foreigner. That he wrote towards the end of the reign of Augustus is tolerably clear from internal evidence, but none of the authors flourishing in that age make any mention of Manilius, and Pingré even supposes that the Astronomics being an unfinished work, was not published by its author, nor indeed till the reign of Constantine: that the MS. then fell into the hands of Julius Firmicus Maternus, and was by him given to the world.

The work itself is a compendium of Astrology, for at the period when it was written, Astronomy implied very little else. The first book treats of

[1] Julius Firmicus Maternus, Math., III.

[2] —Quid mirum noscere mundum,
Si possent homines quibus est et mundus in ipsis,
Exemplumque Dei quisquis est in imagine parvâ."

the sphere, and opens with some remarks as to the earliest astronomers and astrologers.

The poet then speaks of cosmogony, of the elements and the constellations, proves the existence of a God by the regular motion of the heavenly bodies, and concludes by some magnificent descriptions of comets and their disastrous consequences, descriptions which, however, are as far as possible from astronomical truth.[1]

And sometimes fires flash through the liquid air,
From thinnest ether sprung: sudden to rise,
And kindle in the sky, and swift to fail,—
Comets, by ages far apart, are seen.
* * * *

Now like a mane loose-flowing from the neck,
Streams forth the imitative flame, in wreaths
Of thin bright burning hair it pours its light.
* * * *

Such woes portended oft the comet's blaze;
Death with their lustre comes—they threat the earth
With endless pyres. The world and nature's self,
Sick at the sight, seem but a ready tomb.

In the second book we find the astrological properties of the signs, aspects, and houses detailed after a similar plan to that of later astrologers, but rather more simply. The third book continues these subjects, and gives a variety of astrological rules, which do not, as

[1] Sunt etenim raris arti natalibus ignes
Aëra per liquidum; natos que perire cometas,
Protenus, et raptim subitas candescere flammas,
Rara per ingentes viderunt secula motus.
* * * *

Nam modo ceu longi fluitent de vertice crines
Flamma comas imitata volat; tenuesque capillos,
Diffusus radiis ardentibus explicat ignis.
* * * *

Talia significant lucentes sæpe Cometæ,
Funera cum facibus veniunt, terrisque minantur,
Ardentes sine fine rogos, cum mundus et ipsa
Ægrotet natura novum sortita sepulchrum.
Lib. i. prop. ad fin.

might reasonably be expected, add much to the poetry of the work. The fourth book gives the influence of the signs on human fortune, and the fifth that of extra-zodiacal constellations, but as an extract may be pleasing on these subjects, we take the description of the sign Sagitta.[1]

"But see the arrow arising with the eighth degree of the balance. This sign gives the art of lancing the javelin with the hand, the arrow with the bow, the stone with the sling, to strike the bird on its highest flight, or with a triple harpoon to strike the fish in his fancied security. Under what constellation can I better place the birth of Teucer, on what other part of the heaven shall we seek for thine, oh! Philoctetes. The first, with his bow and his arrow, kept off the torch of Hector, who was about to cast his devouring fire upon

[1] Sed parte octava surgentem cerne sagittam
Chelarum, dabit et jaculam torquere lacertis,
Et calamum nervis, glebas et mittere virgis,
Pendentemque suo volucrem deprendere cœlo,
Cuspide vel triplici securum figere piscem.
Quod potius dederim Teucro sidusve, genusve?
Teve, Philoctete, cui malim credere parti?
Hectoris ille faces arcu teloque fugavit,
Mittebat qui atros ignes in mille carinas;
Hic sortem pharetra Trojæ bellique gerebat,
Major et armatis hostis subsederat exul.
Quinetiam ille pater tali de sidere cretus
Esse potest, qui serpentem super ora cubantem,
Infelix, nati, somnumque animumque libentem,
Sustinuit misso petere ac prosternere telo.
Ars erat esse patrem; vicit natura periclum,
Et pariter juvenem somnoque ac morte levavit,
Tunc iterum natum, et fato per somnia raptum.
Lib. v. 293—310.

This last incident has been told in many ways, and I cannot help thinking the apple of Tell to be merely a variation of a popular legend. A similar adventure, however, actually befell a Dutch boor at the Cape of Good Hope, only a lion took the place of the serpent and a rifle of the arrow.

a thousand ships; the other bore in his quiver the fate of Troy and of the war, and sat down a greater foe, though an exile, than armed enemies. Surely under the arrow was born that father who had the courage to shoot and the skill to destroy a serpent stretched on the face of his sleeping son, and which was at once devouring his sleep and his life. His art was paternal love. Nature conquered the danger, and saved the child at once from sleep and death, who may then be said to have been a second time born and snatched in sleep from fate."

Of all the sciences, "falsely so called," Astrology is the most poetical; and the idolatry of which it forms a part, is of all forms of false worship, the purest and most rational, Looking to the cloudless sky of Asia studded with a thousand stars, the Babylonian bowed the knee, though not to the Creator himself, yet to the most glorious of the Creator's works. It was something in the darkness of that age to have selected representations of the Deity so sublime. It was something to have been so impressed with the greatness and holiness and power of the One Supreme, as to seek for mediators; it was something more, to consider those bright and beautiful worlds as his ministers, as intelligences of power and benignity, and as interposing spirits between the awful and inaccessible Deity, and His frail perishing creatures. In subsequent times Astrology, like Idolatry, became grosser. It deteriorated with the star-worship from which it originated. The forgeries of later ages ever referred to a greater antiquity than the science itself; and Adam, says tra-

dition, was the first astrologer. To commemorate the events which by his skill in this science he had foretold, Seth[1] his son, knowing that everything on earth should perish, either by a fire, or by a general deluge, and fearing lest astronomy and philosophy should be effaced from the remembrance of men and be buried in oblivion, engraved his father's knowledge on two columns; one of brick, and the other of stone, that if the waters should destroy the former, the latter might remain; and if the fire should calcine the latter, the former might endure and instruct the human race in astronomical knowledge. This column of stone, says Josephus, is still to be seen in the Siridiac land. In the works of Manetho, who lived three hundred years before Josephus, the same column is noticed as existing in the same land; and Manetho declares that he had seen it; but he says that the column was engraved by the first Thoth[2] in the sacred language and in hieroglyphical characters; that after the deluge, the son of the second Thoth translated the inscription into the "language of the priests," and wrote it in sacerdotal characters. Now Thoth, or Hermes Trismegistus, is said by many to have been the inventor of Astrology, and hence we have this same column referred to by the

[1] "But what was inscribed on the columns of Seth? The science of the Heavens, if we credit Josephus; the prophecy of the antediluvian world's destruction, if we agree with Berosus; a knowledge of curious things and certain arts of magicians, if we trust to Serenus; the seven liberal arts engraven on seven brazen and brick pillars, if we give our assent to Petrus Comestor."—OLAUS BORICHIUS, *Dissertation on the Rise and Progress of Chemistry.*—See Mangetus, fol. edit. i. 5.

[2] Thoth, as Jablonski observes, signifies a pillar; and Galen says, "Every invention in the arts which is approved by the common consent of the learned, is engraved on pillars situated in sacred places, but without any mention of the author's name."—GALEN. Cont. Jul., i. 1.

writers on the Cabala as preserving all occult knowledge, ascribed both to Thoth and Adam.

In times much later than those of Josephus, we have the same tradition, a little altered, in the writings of Ammianus Marcellinus.

"It is affirmed, that the Egyptian priests, versed in all the branches of religious knowledge, and apprised of the approach of the deluge, were fearful lest the Divine worship should be effaced from the memory of man. To preserve the memory of it, therefore, they dug in various parts of the kingdom subterranean winding passages, on the walls of which they engraved their knowledge, under different forms of animals and birds, which they call hieroglyphics, and which are unintelligible to the Romans."

Among early Egyptian astrologers, Petosiris and Necepso, the latter of whom was king of Egypt, occupy a distinguished place. The former of these is spoken of in terms of great praise by Manetho, who acknowledges himself his disciple, and styles him a most beloved man. Manetho, however, was his disciple at a great distance of time, for Athenæus[1] says, that Petosiris is mentioned by Aristophanes. So great was his celebrity in subsequent times, that his name was used as a generic name for astrologers,[2] and, indeed, not without cause; for Ptolemy,[3] who calls him *ὁ ἀρχαῖος*, states that he and Necepso were the first observers of climacterical years. He wrote a

[1] Lib. iii. p. 114.

[2] Juvenal, Sat. vi. 580.

Ægra licet jaceat, capiendo nulla videtur
Aptior hora cibo, nisi quam dederit Petosiris.

[3] Tetrabibl. Ptolemæi.

treatise on the mysteries of the Egyptians,[1] and so much weight was attached, in his own time, to his predictions, that when he had foretold the death of a contemporary, the individual, feeling sure that his fate was sealed, hung himself.[2] Together with his friend and royal correspondent Necepso, he has received the eulogium of Firmicus Maternus, who attributes to them the discovery of the planetary positions at the beginning of the present mundane period. "Those divine men," says that writer, "Petosiris and Necepso, who deserve all possible admiration, and whose wisdom approached to the very penetralia of Deity, scientifically delivered to us the geniture of the world, that they might demonstrate and show that man was fashioned conformably to the nature and similitude of the world, and that he is under the dominion of the same principles by which the world itself is governed and contained, and is perennially supported by the companions of perpetuity" (that is the stars). These astrologers flourished, according to Fabricius, about the beginning of the Olympiads,—they obtained their knowledge from Æsculapius, whose work Μυριογένεσις, is mentioned by Firmicus,[3] but of whom little else is known, and from Anubius, who, according to Salmasius, was a very ancient poet, and wrote an elegy "de Horoscopo,"[4]—these, however, Æsculapius and Anubius, are so ancient that Firmicus[5] expressly states that they were the immediate disciples of Hermes, who communicated to them by revelation the secrets of

[1] See Suidas. [2] Antholog. ii. 6.
[3] Thema Mundi. Mathesis, iii.
[4] Salmas. de annis clim. 87, 602, &c.
[5] Thema Mundi. see Taylor's Ocellus Lucanus.

astrological science. From the same authority, the Μυριογένεσις seems to have been an attempt to prove the sameness of planetary rule over mundane periods, and over the fortunes of men. This was done by comparing a multitude of genitures, whence the title of the book.

Here it may be noticed, that, though the testimony of Manetho be the most ancient, yet that of Josephus is the most deserving of attention, because he was in a situation to preserve *purer* accounts of ancient traditions than Manetho. Before the legend came into the hands of the other, it had been corrupted by transplantation, and by the time that it reached Ammianus, it was yet further corrupted by the lapse of several centuries. Manetho has unfortunately omitted to state where the Siridiac land was situated,—an oversight the more to be lamented as nobody else seems ever to have known. The true value of the passages, both of Josephus and Manetho, consists in this,—that it shows the custom to have prevailed in extreme antiquity of engraving discoveries on pillars. According to Jablonski,[1] Thoth signifies a pillar. This explanation clears away at once all the difficulty as to Hermes Trismegistus. It shows us how persons separated by many ages may have been taught by Thoth. It proves that this personification of wisdom was not a man, however wise, but the collective discoveries of the wisest of mankind, having given to this personification, the title of "thrice greatest," or Trismegistus.

It was said, that Hermes had written thirty thousand volumes,[2] "a circumstance" which the authors

[1] Panth. Egypt. [2] Art. 'Hermes' Gen. Biogr.

of the "General Biography" gravely inform us "we need not scruple to reckon among the fables of antiquity." It is easy, by the above explanation, to see why so many volumes were ascribed to him, especially when we consider, which Galen expressly asserts, that the discoveries engraven on pillars had not the names of their authors. The idea which the writers of the "General Biography" have adopted, namely that Thoth was a distinguished man, who, by his learning and inventions, first civilized Egypt, will appear totally absurd, if we reflect on the discoveries attributed to him; for Diodorus says,—"All the sciences, institutions, and arts were invented by Thoth." The three Thoths seem to refer to three eras. The Egyptians placed the most ancient before the deluge. This marked the infancy of human knowledge; for though it can hardly be believed, that they possessed monuments which had really survived that tremendous event, yet some of their pillars bore, no doubt, reference to events which had happened before the flood, and of which the memory was preserved by tradition. The second Thoth denotes the attainments of that era when chronology and astronomy began to be studied with success, when the hieroglyphics were translated into the sacerdotal and enchorial characters, when law and religion became fixed establishments. The third denotes the perfection of arts, sciences, and religion; a state to which the Egyptians deemed they had attained; and to the personified wisdom of their own age they applied the magnificent epithet, "thrice greatest." That all knowledge, and particularly all occult knowledge, was communicated through Adam to his imme-

diate descendants, was afterwards gradually corrupted, and, at last, entirely lost, was a notion that prevailed extensively among the students of the Cabala. They, therefore, while they agreed as to the existence of the before-mentioned columns, ascribed their erection, not to Hermes, but to Adam, and here is the solution of the identification of the one with the other so frequently found in their works. Moses, who was learned in all the wisdom of the Egyptians, was fabled to have been a profound Astrologer, Abraham and Joseph have had the same reputation attached to their names, and Solomon, the wisest of men, was also the most accomplished of Astrologers. The history of the science, as it is called, we shall pursue in another chapter ; but it seemed necessary, first, to state its real and fabulous origin, and then, to give an account, necessarily brief, but sufficient for the present purpose, of Astrology itself, its pretensions and principles, before speaking of the progress which it made, and the causes which led to its downfall.

CHAPTER III.

OF ASTROLOGY CONSIDERED AS A SCIENCE.

Although it will not be needful in an age like the present to expend one argument on the question, whether there be any truth in Astrology or not, it will be both useful and entertaining to give a slight sketch of the science itself; to show the grounds upon which it proceeded, and the way in which its rules were applied. We have already noticed the influence attributed to the stars,—an influence for which they were indebted to Mythology, and which belief was the foundation of Astrology; yet when the division[1] of the heavens into constellations was made for astronomical purposes, and with reference rather to physical science and Natural history, than to Astrology;—when the division was made, the professors of this science found in it much which might be turned to account; and with regard to deities supposed to reside in the planets, they had but to refer to the heavenly body the character and inclinations of the deity. This being done, different nations and different cities being portioned out among the signs and the planets, and the government of every day taken hour by hour by the planets in turn, it was deemed evident that an individual born, for instance, under the planetary rule of Saturn, must be more or less influenced by the

[1] Univ. Myth. p. 20; and Creuzer, Symbolik, &c. vol. i.

known dispositions of the spirit informing that body.

The Mundi Thema of Julius Firmicus Maternus is an attempt to fix the geniture of the world, which having, as he supposes, satisfactorily done, he goes on to observe that various planets ruled over the world in order, and in the reverse order over the several periods of man's life; the first period was subject to the government of Saturn,[1] and in accordance with the stern and harsh character of this god, so the sway of the planet bearing his name produced a barbarous state of society. "After Saturn, Jupiter received periodical power." Under his rule, mankind became gradually assembled into societies, and subject to laws. Under Mars,

[1] "For because the first origin of the world was uncultivated, and rude, and savage through rustic association, and also because barbarous men having entered on the first vestiges of light, and which were unknown to them, were destitute of reason in consequence of having abandoned humanity, these divine men were of opinion that this rustic and barbarous time was Saturnian, that, in imitation of this star, the beginning of life might be characterized by barbaric and inhuman ferocity."—TAYLOR'S *Translations.*

This Saturnian period must not be confounded with the golden age, which was also figured under the rule of Saturn, and which formed a part of another allegory. The latter Platonists endeavoured to reconcile the two, and were, if possible, even more unintelligible for the attempt. See Damascius (apud Phot.) Proclus comment. on Hesiod, and Taylor's Plato, vol. v. p. 675.

The Treatise de Revol. Nativ. ascribed to Hermes, observes, Lib. i. p. 215. The dominion of the planets over the ages of man is as follows:—The Moon governs the first age, which consists of four years. Mercury governs the second, which consists of ten years. Venus the third, and this extends to eight years. The Sun the fourth, and this age consists of nineteen years. Mars the fifth, which consists of fifteen years. Jupiter the sixth, of twelve years; and Saturn governs the remaining period. Proclus, in his Commentary on the first Alcibiades of Plato, says the same thing, adding reasons obvious enough for such a distribution. "And thus much," says he, "we have discussed in order to procure belief that letters and the whole education of youth are suspended from the mercurial series."

the arts, architecture, and manufactures began to flourish; and under Venus, the influence of Philosophy, and the sanctions of religion were added. "Hence they were of opinion that this time, in which the manners of men were cultivated by learning, and naturally formed to rectitude by the several disciplines, was under the dominion of Venus, so that being protected by the majesty of this joyful and salutary deity, they might govern their erroneous action by the ruling power of Providence." The last period is under the rule of Mercury, and during it mankind, having attained great intellectual power, became corrupt and wicked.

"And because the noble genius in man could not preserve uniformly one course of life, the improbity of evil increased from various institutes, and confused manners, and the crimes of a life of wickedness prevailed; hence the human race in this period both invented and delivered to others more enormous machinations. On this account these wise men thought that this last[1] period should be assigned to Mercury, so that, in imitation of that star, the human race might give birth to inventions replete with evil."

Maternus himself, however, believed that the world never had a beginning, and calls "the geniture of the world" a fabulous device, wishing to be understood as referring, not to the beginning of the uni-

[1] This last period was to be succeeded by a general purification called the apocatastasis, and which produced first a conflagration and then a deluge, which things were of periodical recurrence. Proclus and others busied themselves to find astronomical causes for these periodical conflagrations and floods, and by their theory of the great winter and the great summer, seem to have succeeded to their satisfaction.—See the Scholia of Olympiodorus on Aristotle's Treatise on Meteors.

verse, but to the commencement of a certain series of periods, bounded at either end by what was called the greater mundane apocatastasis. A curious passage touching the transition from one such period (not one such series of periods) into another, is to be found in Plutarch's Life of Sylla.[1]

The signs, too, were supposed to be equally influential, and the fixed stars little less so. We shall now give the effects attributed to the signs and the planets, and then show in what manner they were supposed to be ascertained in individual cases.

First, then, as to the signs. It should be stated that these characteristics and powers are collected from a great variety of authors ; but if the reader is desirous of seeing yet more, he may consult Lilly's "Christian Astrology," which has been here used as a text-book.

Aries ♈, the house of Mars, and exaltation of the Sun, or the first sign of the zodiac, is a vernal, dry, fiery, masculine, cardinal, equinoctial, diurnal, moveable, commanding, eastern, choleric, violent, and quadrupedian sign. These epithets will be presently explained. The native, that is, the person born under its influence, is tall of stature, of a strong but spare make, dry constitution, long face and neck,

[1] But the greatest of all (the signs prior to the civil wars) was the following. On a cloudless and clear day, the sound of a trumpet was heard so acute and mournful, as to astonish and terrify by its loudness all who heard it. The Tuscan wise men and soothsayers, therefore, declared that this prodigy signified the mutation into, and commencement of, another age. For, according to them, there are eight ages, differing from each other in lives and manners, each of which is limited by divinity to a certain time of duration, and the number of years in which this time consists, is bounded by the period of the great year. Hence, when one age is finished and another is about to commence, a certain wonderful sign will present itself, either from the earth or the heavens.

thick shoulders, piercing eyes, sandy or red hair, and brown complexion. In disposition he will be warm, hasty, and passionate. The aspects of the planets may, however, materially alter these effects. This sign rules the head and face. Among diseases it produces small-pox, and epilepsy, apoplexy, headache, hypochondriasis, baldness, ringworm, and all diseases of the head and face; paralysis, fevers, measles, and convulsions. It presides over the following countries: — England, France, Germany, Syria, Switzerland, Poland, and Denmark; and over the cities of Naples, Capua, Padua, Florence, Verona, Ferrara, Brunswick, Marseilles, Cæsarea, and Utrecht. Its colors are red and white.

Now to explain this jargon, before examining another sign; there are said to be four triplicities among the signs, viz.: the earthy triplicity, including Taurus, Virgo, and Capricorn. The airy, which includes Gemini, Libra, and Aquarius. The fiery, under which are reckoned Aries, Leo, and Sagittarius; and the watery, which claims Cancer, Scorpio, and Pisces. The signs are further divided into diurnal and nocturnal: —Aries diurnal, Taurus nocturnal, and so on alternately, the diurnal signs being all masculine, and the nocturnals feminine. The terms tropical, equinoctial, vernal, &c., need no comment. Fixed, common, moveable, refer to the weather. Signs which are named after quadrupeds are of course quadrupedal. Such as are called after human states or occupations are humane. Now a person born under a fiery masculine diurnal sign, is hot in temper, and bold in character. If it be a quadrupedal sign, he is somewhat like to the animal after which the sign is called.

Thus in Taurus, the native is bold and furious; in Leo, fierce and cruel. Cardinal signs are those occupying the four cardinal points. The first six from Aries are termed commanding; and the latter six, obeying signs. Cancer, Scorpio, and Pisces, are called fruitful, or prolific; and Gemini, Leo, and Virgo, barren. Sagittarius, because usually represented as a centaur, is said to be humane, and productive of a humane character in the former fifteen degrees,—but of a savage, brutal, and intractable disposition in the latter.

Having said thus much of the signs, we shall now proceed with their supposed powers. Taurus ♉ is cold and dry, earthy, melancholy, feminine, fixed and nocturnal, southern, the night-house of Venus. When influential in a nativity, it usually produces a person with a broad forehead, thick lips, dark curling hair; of quality rather brutal, melancholy, and slow to anger; but when once enraged, violent, furious, and difficult to be appeased. The diseases under this sign are all such as attack the throat, scrofula, quinsey, imposthumes, and wens. The sign rules the neck and throat. Places subject to it are stables, cowhouses, cellars, and low rooms; and all places used for, or by cattle. Of kingdoms, Russia, Ireland, Sweden, Persia, and Parthia; and of cities, Leipsic, Parma, Mantua, Novogorod, and eleven others. Gemini ♊ is masculine and diurnal, aërial, hot, and moist. The native is tall, and straight of body, with long arms; the hands and feet well formed; the complexion rather dark, the hair brown, the eye hazel; strong and active in person, sound and acute in judgment; lively, playful, and generally skilful in business. Diseases under this sign are those to

which the arms, hands, and shoulders are subject, with aneurisms, frenzy, and insanity. Places: hilly and high grounds, the tops of houses, wainscoted rooms, halls and theatres, barns, storehouses, and stairs. Kingdoms: Armenia, Brabant, Lombardy, Sardinia, and Egypt. Cities; London, Bruges, Cordova, Mentz, and seven others. It is the day-house of Mercury, and rules the colours red and white. Cancer ♋ is the only house of the moon, and the first sign of the watery northern triplicity. It is a watery, cold, moist, phlegmatic, feminine, moveable, nocturnal, solstitial, and exceedingly fruitful sign; more so than any other. The native is fair and pale, short and small; the upper part of the body larger in proportion to the lower; a round face, light hair, and blue or grey eyes; phlegmatic, and heavy in disposition; weak in constitution, and of a small voice. Diseases: all disorders of the breast and stomach, over which parts the sign rules; cancers, consumption, asthma, dropsy, and surfeits. Kingdoms: Scotland, Holland, Zealand, Burgundy, Numidia, and Carthage. Places: the sea, and all rivers, swamps, ponds, lakes, wells, ditches, and watery places, Cities: Constantinople, Tunis, York, and New York, Genoa, Venice, Algiers, Amsterdam, Cadiz, and sixteen others. The colors ruled by this sign are green and russet.

Leo ♌ is a sign of a very different nature. It is the only house of the sun; fiery, hot, dry, masculine, choleric, commanding, eastern, and a very barren sign. When this sign ascends in a nativity the individual will be of a tall and powerful frame, well-shaped, of an austere countenance, of light, yellowish hair, large piercing eyes, commanding aspect,

and ruddy complexion. The character will be fierce and cruel: but yet open, generous, and courteous. Such was Richard Cœur-de-Lion. But the latter part of the sign is weaker, and more brutal. This sign is even more modified by planetary influences than any others. Among diseases it causes all affections of the heart, over which, together with the back and the vertebræ of the neck it rules; fevers, plague, jaundice, and pleurisy. Of places, it governs woods, forests, deserts, and hunting-grounds, fire-places and furnaces. Of kingdoms: Italy, Chaldæa, Turkey, and Bohemia. Of cities: Bath, Bristol, Taunton, Rome, Damascus, Prague, Philadelphia, and nineteen others. Its colors are red and green. Virgo ♍ is an earthy, cold, dry, barren, feminine, southern, melancholy, commanding sign. It is the house and exaltation of Mercury. The native is handsome and well-shaped, slender, of middle stature, and of a clear ruddy or brown complexion, dark hair and eyes, the face rather round and the voice sweet and clear, but not strong; the character amiable and benevolent, witty and studious, but not persevering; and if not opposed by planetary aspects, apt to oratory. This sign rules the viscera, and is answerable for all diseases affecting them. Of places: corn-fields and granaries, studies and libraries. Of kingdoms: Greece, Crete, Mesopotamia and Assyria. Of cities; Jerusalem, Paris, Corinth, and twelve others. Its colors are blue and black. Libra ♎ is a sign aërial, sanguine, hot, moist, equinoctial, cardinal, moveable, masculine, western and diurnal, humane, and the day-house of Venus. The native is tall and well-made, very

handsome, of a fine ruddy complexion in youth, but which changes to a deep red with advancing years. The hair long and flaxen, the eyes grey, the disposition courteous, and the character just and upright. Of kingdoms it governs Ethiopia, Austria, Portugal, and Savoy; and of cities, Antwerp, Frankfort, Vienna, Charlestown in America, and twenty-seven others. The colors which it rules are crimson and tawny; and of places, mountains, saw-pits, and woods newly felled.

Scorpio ♏, the night-house of Mars, is a cold, phlegmatic, feminine, nocturnal, fixed, northern, and watery sign. The native is of a strong, robust, corpulent body; of a middle stature, broad visage, dark but not clear complexion; dark grey eyes, or light brown; black hair or very dark brown, short, thick legs, and thick neck. Of places it governs swampy grounds, and stagnant waters; places which abound in venomous creatures, orchards and ruinous houses, especially near water. Of kingdoms: Fez, Bavaria, Norway, and Mauritania. Of cities: Messina and eighteen others. Of colors: brown.

Sagittarius ♐ is a fiery, hot, dry, masculine, diurnal, eastern, common, bicorporeal, obeying sign; the day-house and joy of Jupiter. The native is well-formed and rather above the middle stature, with fine chestnut hair, but inclining to baldness; a visage somewhat long but ruddy and handsome; the body strong, stout, and hardy; he is inclined to horsemanship and field-sports, careless of danger, generous and intrepid, but hasty and careless. This sign rules the hips, and is the cause of gout, rheumatism, and disorders which affect the muscles. Accidents

and disorders occasioned by intemperance come under the government of this sign. Of kingdoms: Spain, Hungary, Sclavonia, and Arabia. Of places: stables and parks; and of colors, green and red.

Capricornus ♑ is an earthy, cold, dry, feminine, nocturnal, moveable, cardinal, solstitian, domestic, southern, quadrupedal sign; the house of Saturn, and the exaltation. The native is of slender stature, long thin countenance, small beard, dark hair and eyes, long neck, narrow chest and chin, tall usually though not always; in disposition, cheerful and collected; talented and upright. Ruling the knees and hams, it governs all diseases which afflict them; and also all cutaneous diseases, such as leprosy, &c., and melancholy diseases such as hypochondriasis and hysterics. The kingdoms which it rules are India, Thrace, Mexico, and Saxony; and the cities Oxford, Brandenburg, and nineteen more. The places over which it has power are workshops and fallow grounds, and its colors, black and brown.

Aquarius ♒ is an airy, hot, moist, rational, fixed, humane, diurnal, sanguine, masculine, western, obeying sign; the day-house of Saturn. The native is a well-made and robust person, rather above the middle stature, long face, but of a pleasing and delicate countenance, clear, bright complexion, with flaxen hair, often sandy; of a disposition fair, open, and honest. As this sign rules the legs and ankles, it causes all diseases which affect them; lameness, white swelling, cramp, and gout. Of places, it denotes mines and quarries, aërostatic machines, roofs of houses, wells, and conduits. Of kingdoms: Tartary, Denmark, and Westphalia; and of cities,

Hamburgh, Bremen, and fifteen more. Its colors are grey and sky-blue.

Lastly, Pisces ♓ is a watery, cold, moist, feminine, phlegmatic, nocturnal, common, bicorporeal, northern, idle, effeminate, sickly, and extremely fruitful sign, only less so than Cancer; the house of Jupiter and the exaltation of Venus. The native is short and ill-shaped, fleshy, if not corpulent, with thick, round shoulders, light hair and eyes, the complexion pale, and the head and face large; of a weak and vacillating disposition, well-meaning but devoid of energy. This sign rules the feet, and causes lameness and every kind of disorder occasioned by watery humours. Of places: all such as are under Cancer, save the sea and rivers. Of kingdoms: Lydia, Calabria, Pamphylia, and Normandy. Of cities: Compostella, Alexandria, Rheims, Ratisbon, and eleven others; and of colors, it rules white.

The influence and effects of the planets are still more important than those of the signs; and they are as follows:—we commence with the most remote of the planets, Uranus ♅, which, fortunately for the credit of astrologers, was not discovered till the science was exploded. The[1] days and hours are, as we have seen, divided among the planets; but as none were left vacant, the appropriation of any to Uranus would, of course, throw out almost all the ancient calculations. If these then are to be pre-

[1] The Mexicans were addicted to Astrology, and a curious coincidence obtained betweeen them and the ancient Egyptians with regard to the intercalary days. Children born on any of those five days were considered unfortunate; they had no guardian spirit, and were called Nemoquichtle, or unhappy, in order that these very names might bring to their remembrance how little they should trust to their stars.—HUMBOLDT, *Res.* vol. i. p. 287.

served, the newly-discovered planet has no influence; but if this be the case, by what analogy can any be assigned to the others? However, when this question was likely to be debated, Uranus was rolling on in its far-off orbit, and occasioning no uneasiness whatever to astrologers or magicians. Leaving out all mention of the *astronomical* elements, we proceed to notice that Uranus is by nature extremely cold and dry, melancholy, and one of the infortunes. The native is of a small stature, dark or pale complexion, rather light hair, of a highly nervous temperament, sedate aspect, but having something singular in his appearance; light grey eyes, and delicate constitution. If the planet be well dignified, he is a searcher into science, particularly chemistry, and remarkably attached to the wonderful. He possesses an extraordinary magnanimity and loftiness of mind, with an uncontrollable and intense desire for pursuits and discoveries of an uncommon nature. If ill-dignified, then the native is weak, sickly, and short-lived, treacherous, and given to gross imposture, unfortunate in his undertakings, capricious in his tastes, and very eccentric in his conduct. No planet, save Saturn, is so actively and powerfully malevolent as this; "his effects are truly malefic."[1] They are, however, of a totally unexpected, strange, and unaccountable character. He rules over places dedicated to unlawful arts, laboratories, &c. The regions under his immediate governance are Lapland, Finland, and the Poles. Professions: Necromancers and Geotic Magicians. Cities: Upsal and Mexico. The name of his angel has not been found out, but he is known

[1] See Lilly's Christian Astrology, art. 'Saturn.

to be very hostile to the female sex; and when his aspects interfere in the period of marriage, the result is anything but happiness.

Saturn ♄ is by nature cold and dry; is a melancholy, earthy, masculine, solitary, diurnal, malevolent planet, and the great infortune. When he is lord of the ascendant, the native is of a middle stature, the complexion dark and swarthy, or pale; small black eyes, broad shoulders, black hair, and ill-shaped about the lower extremities. When well dignified, the native is grave and wise, studious and severe, of an active and penetrating mind, reserved and patient, constant in attachment, but implacable in resentment, upright and inflexible; but if the planet be ill-dignified at the time of birth, then the native will be sluggish, covetous, and distrustful; false, stubborn, malicious, and ever discontented. This planet is said to be well dignified in the horoscope of the Duke of Wellington, and to have been ill dignified, but singularly posited, in that of Louis XI. of France. The diseases he signifies are quartan agues, and such as proceed from cold and melancholy; all impediments in the sight, ear, and teeth; rheumatism, consumption, disorders affecting the memory, the spleen, and the bones. Saturn, in general, signifieth husbandmen, day-labourers, monks, jesuits, sectarians, sextons, and such as have to do with the dead; gardeners, dyers of black, and thirty-three other professions, which Lilly enumerates. He mentions also forty-eight plants, including all anodynes and narcotic poisons, which are under the rule of this planet. Among animals, the cat, the ass, hare, mole, mouse, wolf, bear, and crocodile. All serpents

and venomous creatures. Among fishes, the eel, tortoise, and shell-fish; among the birds, the bat, and the owl; among metals and minerals, lead, the loadstone, and all dross of metals; over the sapphire, lapis lazuli, and all stones that are not polishable, and of a leaden or ashy colour.

"He causeth the air to be dark and cloudy, cold and hurtful, with thick and dense vapors. He delighteth in the eastern quarter, causing eastern winds; and in gathering any plant belonging to him the ancients did observe to turn their faces to the east in his hour. Those under him do rarely live beyond fifty-seven years; and if he be well placed, seldom less than thirty. But his nature is cold and dry, and these qualities are destructive to man. Black is the color which he ruleth. Of countries under his influence are Bavaria, Saxony, and Styria; Ravenna, Constance, and Ingoldstadt, among cities. His friends are Jupiter, Mars, and Mercury; his enemies, the Sun and Venus. We call Saturday his day, for then he begins to rule at sunrise, and rules the first hour and the eighth of that day.[1] His angel is Cassel."

[1] Upham, in his Hist. and Doctrine of Budhuism, gives the following account of the planetary spirits as represented by the Burmese and Singalese:—

1. Jupiter is a masculine planet, his houses are Sagittarius and Pisces, he rules over the point between the east and north; he is crowned and holds in his hands a full pot; he rides upon a lion, and is of a golden color, and nine hundred yodoons high; his influence is benevolent.

2. The Sun is a masculine planet dwelling in Leo, and ruling over the east; he is of a bright copper color, six lacs of yodoons high, holds in his hand a sirriwesseya (a kind of sword), and rides upon a horse; he is crowned and malevolent.

3. Venus is a benevolent and female planet; she abides in Taurus and Libra, and rules over the point between the east and south; she is crowned, and holds a yak's tail in her hand, rides on a bull, and is of a white color; she is twelve lacs of yodoons high.

The next planet is Jupiter ♃. He is a diurnal, masculine planet, temperately hot and moist, airy, and sanguine. The greater fortune and lord of the airy triplicity. The native, if the planet be well dignified, will be of an erect carriage, and tall stature; a handsome, ruddy complexion; high forehead; soft, thick brown hair; a handsome shape and commanding aspect; his voice will be strong, clear, and manly; and his speech, grave and sober. If the planet be ill dignified, still the native will be what is called a good-looking person, though of smaller stature, and less noble aspect. In the former case, the understanding and character will be of the highest possible description; and in the latter case,

4. Mars is a masculine and malevolent planet; his houses are Aries and Scorpio, his point the south; he is crowned, and rides upon a peacock, is of a red color, nine hundred yodoons high, and bears an unkurra.

5. Rahu rules over the point south-west, and is of a malevolent character: he is of a fiery color, rides upon an ass, and is thirty-six lacs of yodoons high; holds in his hand a weapon like a fish.

6. Saturn is a malevolent planet, neither male nor female; his signs are Capricorn and Aquarius, his point west; he is crowned, and of a black color, rides upon a raven, and is three thousand yodoons in height; in his hand he holds a mandwattee.

7. The Moon is a feminine malevolent planet; her house is Cancer, and her point north-west; she is of a white color, fifteen hundred yodoons high, and is represented as riding on an elephant, with a crown on her head, and a riband in her hand.

8. Budha, or Mercury, is a benevolent planet, and, like Saturn, neither masculine nor feminine; his signs are Gemini and Virgo, and his point of the compass, the north: he is depicted as crowned and of a dark blue color, riding upon a buffalo, and bearing in his hand a chank shell; his height is eight hundred yodoons.

9. Ketri, or Kehettu, is a masculine energy, ruling the centre of the world; he is one killa of yodoons high, and is pictured as a vast serpent, of a smoke color, with a human head crowned; in his right hand he holds a chain, and in his left a book; he rides upon a cloud.

When a man is taken ill, and it appears from his horoscope that his sickness is to be attributed to planetary influence, then the shape of the spirit ruling the planet which is the cause of the disease, is made according to the above description; the figure is of mud, and is held before the patient, while certain formulæ are repeated.

though careless and improvident, immoral and irreligious, he will never entirely lose the good opinion of his friends. Yet he will be, as Sancho Panza expresses it:—"Haughty to the humble, and humble to the haughty." The diseases it rules are apoplexy and inflammation of the lungs; disorders affecting the left ear, cramps, and palpitations of the heart. Plants: the oak, spice, apples, and one hundred and seventy-two others. Gems: topaz, amethyst, hyacinth, and bezoar. Minerals: tin, pewter, and firestone. Animals: the ox, horse, elephant, stag, and all domestic animals. Weather: pleasant, healthful, and serene west-north, and north-east winds. Birds: the eagle, peacock, pheasant, &c. Of fishes, he rules the whale and the dolphin. Of colors: blue, when well posited. Of professions: the clergy, the higher order of law students, and those who deal in woollen goods; when weak, the dependents on the above, with quacks, common cheats, aud drunkards. Places: all churches, palaces, courts, and places of pomp and solemnity. He rules the lungs and blood, and is friendly with all the planets save Mars. Countries: Spain, Hungary, and Babylon; his angel is Zadkiel.

The next planet is Mars ♂; a masculine, nocturnal, hot, and dry planet; of the fiery triplicity; the author of strife, and the lesser infortune. The native is short, but strongly made, having large bones, ruddy complexion, red or sandy hair and eyebrows, quick, sharp eyes, round, bold face, and fearless aspect. If well dignified, courageous and invincible, unsusceptible of fear, careless of life, resolute and unsubmissive. If ill dignified, a trumpeter of his own fame, without decency or honesty; fond of

quarrels, prone to fightings, and given up to every species of fraud, violence, and oppression. Nero was an example of this planet's influence; and the gallows is said to terminate most generally the career of those born in low life under its government. This planet rules the head, face, gall, left ear, and the smell. Disease: plague, fevers, and all complaints arising from excessive heat; all wounds by iron or steel, injuries by poison, and all evil effects from intemperate anger. Herbs and plants: mustard, radish, with all pungent and thorny plants. Gems: the bloodstone, jasper, ruby, and garnet. Of minerals: iron, arsenic, antimony, sulphur, and vermilion. Animals: the mastiff, wolf, tiger, and all savage beasts. Birds: the hawk, kite, raven, vulture, and generally birds of prey. Weather: thunder and lightning, fiery meteors, and all strange phenomena. Kingdoms: Lombardy and Bavaria. Cities; Jerusalem and Rome. He signifies soldiers, surgeons, barbers, and butchers. Places: smiths' shops, slaughter-houses, fields of battle, and brick-kilns. His friends are all the planets, save the Moon and Jupiter. His color is red, and his angel is Samael.

We now come to the Sun ☉, a masculine, hot, and dry planet, of favorable effects. The native is very like one born under Jupiter, but the hair is lighter, the complexion redder, the body fatter, and the eyes larger. When well dignified, the solar man is affable, courteous, splendid and sumptuous, proud, liberal, humane, and ambitious. When ill dignified, the native is arrogant, mean, loquacious, and sycophantic; much resembling the native under Jupiter, ill dignified, but still worse. Diseases: all

those of the heart, mouth, and throat; epilepsy, scrofula, tympanitis, and brain fevers. Herbs and plants: laurel, vervain, St. John's wort, orange, hyacinth, and some hundreds besides. Gems: carbuncle, the diamond, the ætites. Minerals: gold. Animals: the lion, the boar, the horse. Birds: the lark, the swan, the nightingale, and all singing birds. Fish: the star-fish, and all shell-fish. Countries: Italy, Bohemia, Chaldæa, and Sicily. Of cities: Rome. Color: yellow. Weather: that which is most seasonable. Professions: kings, lords, and all dignified persons; braziers, goldsmiths, and persons employed in mints. Places: king's courts, palaces, theatres, halls, and places of state. His friends are all the planets save Saturn; and his angel is Michael.

The influences of the asteroids, Juno, Pallas, Ceres, and Vesta, have never been calculated, but they are said by *modern* astrologers to act beneficially, but feebly.

The Moon ☽ is a far more important planet; feminine, nocturnal, cold, moist, and phlegmatic. Her influence in itself is neither fortunate nor unfortunate. She is benevolent or otherwise according to the aspects of other planets towards her; and under these circumstances she becomes more powerful than any of them. The native is short and stout, with fair, pale complexion, round face, grey eyes, short arms, thick hands and feet, very hairy but with light hair; phlegmatic. If the moon be affected by the sun at the time of birth, the native will have a blemish on or near the eye. When the moon is well dignified, the native is of soft engaging manners, imaginative, and a lover of the arts;

but wandering, careless, timorous, and unstable; loving peace, and averse from activity. When ill dignified, then the native will be of an ill shape, indolent, worthless, and disorderly. Diseases: palsy, epilepsy, scrofula, and lunacy, together with all diseases of the eyes. Herbs: lily, poppies, mushrooms, willow, and about two hundred others. Minerals and gems: pearls, selenite, silver, and soft stones. Color: white. Animals: the dog, the cat, the otter, the mouse, and all amphibious creatures. Birds; the goose, duck, bat, and water-birds in general. Fish: the eel, the crab, and the lobster. Weather: she increases the effect of other planets. Countries: Denmark, Holland, Flanders, and North America. Cities: Amsterdam, Venice, Bergen-op-Zoom, and Lubeck. Places: fountains, baths, the sea, and all watery places. Professions: queens and dignified women; midwives, nurses, all who have to do with water, save sailors. Her angel is Gabriel.

Venus ♀ is a feminine planet, temperately cold and moist, the author of mirth and sport. The native is handsome, well-formed, but not tall; clear complexion, bright hazel or black eyes, dark brown or chestnut hair, thick, soft, and shining; the voice soft and sweet, and the aspect very prepossessing. If well dignified, the native will be cheerful, friendly, musical, and fond of elegant accomplishments; prone to love, but frequently jealous. If ill dignified, the native is less handsome in person and in mind, altogether vicious, given up to every licentiousness; dishonest, and atheistical. Herbs and plants: the fig-tree, myrrh, myrtle, pomegranate, and about

two hundred and twenty more. Animals: the goat, panther, hart, &c. Birds: the sparrow, the dove, the thrush, and the wren. Gems: the emerald, chrysolite, beryl, chrysoprasus. Countries: Spain, India, and Persia. Cities: Florence, Paris, and Vienna. Mineral: copper. Color: green. Occupations: all such as minister to pomp and pleasure. Weather: warm, and accompanied with showers. Her angel is Hanael.

Mercury ☿ is the last of the planets which we have to consider. He is masculine, melancholy, cold, and dry. The native is tall, straight, and thin, with a narrow face and high forehead, long straight nose, eyes black or grey, thin lips and chin, scanty beard, with brown hair; the arms, hands, and fingers, long and slender; this last is said to be a peculiar mark of a nativity under Mercury. If the planet be oriental at the time of birth, the native will be very likely to be of a stronger constitution, and with sandy hair. If occidental, sallow, lank, slender, and of a dry habit. When well dignified, he will be of an acute and penetrating mind, of a powerful imagination, and a retentive memory; eloquent, fond of learning, and successful in scientific investigation. If engaged in mercantile pursuits, enterprising and skilful. If ill dignified, then the native is a mean, unprincipled character, pretending to knowledge, but an impostor, and a slanderer, boastful, malicious, and addicted to theft. Diseases: all that affect the brain, head, and intellectual faculties. Herbs and plants: the walnut, the valerian, the trefoil, and about one hundred more. Animals: the dog, the ape, the weasel, and the fox. Weather:

rain, hailstones, thunder and lightning, particularly in the north. Occupations: all literate and learned professions; when ill dignified, all pretenders, quacks, and mountebanks. Places: schools, colleges, markets, warehouses, exchanges, all places of commerce and learning. Metal: quicksilver. Gems: cornelian, sardonyx, opal, onyx, and chalcedony. His color is purple. His friends are Jupiter, Venus, and Saturn. His enemies, Mars, the Sun, and the Moon. His angel is Raphael.

We have gone through all this matter, not only because it is necessary to the proper understanding of the groundwork of the science itself, but because by means of these elements it is easy to show the ideas with which the scheme has been gradually put together, and the manner in which it mixed itself with almost all the sciences cultivated in the middle ages. To begin with the planet Saturn. His name is that of a Roman deity, answering to the Greek Chronos, or Time; and though much exaggerated, the effects attributed to the planet are but the necessary consequences of time. But the deity presided over husbandmen and was the peculiar patron of agriculture. For this cause it was that he was represented with a scythe or sickle; and the Saxon divinity, Seterne, the same god under a very slight change of name, bore not only the sickle, but also a basket or pail filled with fruit and flowers. The planet is therefore set over husbandmen and agriculturists. Again, Saturn was in an especial manner the deity of the aged. He who superintended the reaping of the earth, reaped also his own human harvest when fully ripe. This cast a gloom over his character as an object of worship,

which was increased by an idea of the stern, unrelenting character of the banished god; and which all the fabled happiness of the golden age did not obviate. We are not surprised then, to find Saturn ruling old people, sextons, and churchyards. The plants, also, and the animals sacred to the god, were also consecrated to the planet. The Hindoos,[1] represented the spirit of this planet as of a fierce and dreadful figure. He rode upon a raven, and wore a dark turban, loosely twisted round his brows. He bore the scymitar, trident, bow and shaft of Mahadeva. Yet he is said to be a form of Brahma. They call him Sani; and Major Moor observes, that as the raven is accused of destroying its own young, it forms a peculiarly appropriate "*vahan*," or vehicle, for the all-devouring Spirit of Time.

Now, there have been European descriptions of the genius of each planet; and that of Saturn, will receive some little light from the Hindoo Sani. The spirit of Saturn is represented with four faces, and a human head on each knee (four in number); he is tall, dark, and terrible. Brahma is represented, when in his own shape, as having four heads; Sani has but one. In the European figure, the others are restored; and as Sani is a character compounded of Brahma and Mahadeva, so the gory human skulls which Mahadeva bears, are here associated with his terrible character. This is a coincidence worthy of notice; and the more so, as the figures assigned to the genii of the planets may be found on the Basilidian gems. It appears, too, from this, that the name of Saturn, or of some similar deity, was bestowed on this planet on account of his distance from the foun-

[1] Christmas, Univ. Mythol. p. 88.

tain of light and heat; and of his dull, cheerless light; and it would also seem that this had been done before the establishment, or at least before the completion of the Hindoo system; otherwise, we should not have had the benevolent Brahma placed here as the ruler of a planet in which it was necessary for him to assume the characteristics of so different a deity as Mahadeva. The planet governed by Brahma would have been benevolent instead of the reverse, and Brahma himself might have kept his character unaltered. The sign of the planet ♄ is a representation of the sickle borne by the god from whom it takes its appellation. He presides, we noticed, over the color black, and over lead. Why the most gloomy of colors should be attributed to the most distant of the planets, and the most cheerless of the gods, may be readily imagined. Lead, which the old chemists called by the name, and represented by the character of this planet, was so distinguished on account of the blackness of surface which it acquired when exposed to the air, and on account of its want of lustre. Even now, preparations of lead are called Saturnine preparations. There was a still further reason for this in the sedative effect of these medicines; all narcotics and anodynes were peculiar to this planet. There is a curious connexion with heraldry which the planets have by means of their colors. Black, the color of Saturn, is called on the arms of commoners, sable; on those of peers, diamond,—a stone under the rule of this planet; and on those of princes, Saturn.

All the astrological characteristics of Jupiter may be traced in the same way. In the figure assigned to

the native, we see that which, amplified and rendered awful by the genius of a Praxiteles, marked the god. The same character, too, may be perceived; though it must be allowed that the god falls short in moral grandeur, as much as the native does in personal dignity and beauty. Whatsoever is grave, and solemn, and dignified in profession or occupation, is under the rule of Jupiter; a planet which bears the name of the chief among the gods.

At first sight one would be inclined to suppose that the royal office would be signified by this planet. But, considering the importance of religion, particularly with regard to the father of gods and men, there seems much propriety in making him preside over the sacerdotal character rather than the regal. The bull is one of the animals under his rule, and is so, on account of the transformation of the god into a bull, when he carried off Europa. The bull was sacred to Zeus, and sacrificed to him of old. He changed Io into an heifer, by which the appropriation is made still more apposite. The ram is also an animal which he governs; and an image,[1] under which the presiding spirit of Jupiter was represented, is that of a man having a ram's head, and eagle's feet. Here we have the very figure of Jupiter Ammon, save only the shape of the feet; and we recognise in the admixture of the eagle's form, the consecration of that bird to the Thunderer. The

[1] Corn. Agrippa, Occ. Phil. li . ii. cap. 39.

The Hindoo spirit of Jupiter is called Virispati, and is said to be a form of Mahadeva; yet, as the messenger of the gods, he partakes of the nature of the Greek Hermes, and his character is benevolent. In fact, Brahma and Mahavada have exchanged characters, when considered under the names of Virispati and Sani.

forms attributed to the planetary Genii are, in fact, produced by the rebarbarization of those which the Greeks had given to the gods. Osiris, for instance, was symbolically represented by the hawk or eagle, on account of the clear piercing vision and lofty flight of that bird; but when many of the attributes of Osiris were transferred to Zeus, the Greeks were too poetic, and too intellectual a people to worship a bird; and their taste was too pure to mingle the human and brute forms, as had been done among the Egyptians. Leaving, therefore, this admixture, which may be called the second stage of symbolization, they attributed to the god the most majestic of human forms, and placed at his feet the symbolical eagle. When the institution of Christianity had banished the deities of Greece and Rome from their temples, they still retained some hold on the imagination of the people; and though no longer reverenced as deities, were looked upon with awe as dæmons of no common rank. In this change Judicial Astrology shared; and many of the angels supposed to preside over the planets were among those who had fallen from their allegiance; but even in the early ages of Christianity, Astrology grounded much of its claim to respect upon its antiquity; and it would have been contrary to the spirit of a science, which professed to be founded on eternal truth, to have enthroned in the planets the rejected deities of the Pantheon.

As, however, they were in fact the same as the presiding influences, it became necessary to disguise them, and this could in no way be better accomplished than by adopting the earlier and more symbo-

lical forms. There was another advantage connected with this; it agreed better with the system of dæmonology, which was being gradually introduced, and by its greater degree of mysticism, it well suited so mystic a science. The oak, as a tree sacred to Zeus; the vine, as the peculiar plant of Bacchus, whose attributes are joined with those of his sire in the planet; the ivy, for the same cause; and the pine, are trees and plants of Jupiter. The amethyst, which obtained its name from its supposed property of preventing intoxication, bears a reference to Bacchus; and the sapphire, from its blue color, may be imagined to represent the blue arch of Heaven. These gems are, therefore, under the government of Jupiter. The circumstance, that some pigments of a bluish purple color have been obtained from tin, seems the only reason why that metal is also assigned to the same planet; but the color blue, called by heralds azure, on the shield of commoners, takes the name of sapphire on those of peers; and Jupiter, on those of princes. The character ♃ was used by the ancient chemists to signify tin, and preparations of that metal were called Jovial.

In the character assigned to the person born under Mars, the reader will find little more than a transcript of that given by Homer to Ares himself. Even the external aspect, when the planet is well dignified, is very much resembling that of the lord of war. It is in the works of Homer that the Mars of the astrologers is to be found, not in those of later writers. Camoens in his Lusiad has given a description which combines the attributes of Zeus and Ares.

"Up proudly from his adamantine casque,
The Lord of War his burnish'd vizor threw,
With stately step and voice secure—to ask
Attention; near the eternal throne he drew,
And on the soil of heaven's etherial blue,
Smote with the thunder's sound his iron lance,
Till even the undying spirits paler grew,
And the bright sun turn'd his replendent glance,
As if alarm'd away, or struck with sudden trance."[1]

So majestic and dignified was not the Ares of Homer. He was rather fierce than stern; and more properly the god of battle than of war. The chief image[2] under which the presiding spirit of this planet was depicted, was that of a man fully armed; having in his right hand a naked sword erected, riding on a lion, and carrying in his left hand the gory head of a man,—a figure and action perfectly suitable to the savage character of the spirit, and the malefic influence of the planet. It may be observed, too, that this planet has been made to preside over the third day of the week; and Ares corresponds therefore to Tyr in the northern mythology. The description given above by Camoens would do perfectly well for the "terrible and severe god," Odin, who was properly the god of war; but not for Tyr, who, like Ares, was merely a strong, fierce, and resolute warrior; neither wise, nor distinguished for other qualities, than force and personal intrepidity. Beasts of prey were supposed to be under his government, all save the royal and magnanimous lion.

With the real character of this animal we have nothing to do; the ancients esteemed him a noble and generous beast, and accordingly they excepted him

[1] Lusiad, canto i. s. 1, 37.
[2] Corn. Agrippa, Occ. Phil. lib. ii. cap. 40.

from the list, when they assigned the rule over predatory animals to Mars. The cock among birds was always the peculiar property of Ares. Those who remember no other instance of proof, cannot forget the last words of Socrates. The cock, too, as a mark of war, appeared on the helmet of the Saxon Irminsula, and accordingly this bird is "under Mars." The story of Alectryon, or, as he is generally called, Gallus, will not be forgotten,—the confidant who fell asleep on his post, when the honor of Aphrodite was concerned in his watchfulness, and who was, in consequence, changed into a cock by the indignant Ares. Besides the cock, all birds of prey, save the eagle; all ravenous fishes, the fabled dragon, and the no less fabulous cockatrice, are subject to this violent and evil planet. To him also are given all places used for war, or making the instruments of war; all prickly and pungent herbs, and much stormy weather. We have noticed that among gems he rules the ruby, and among metals, iron and arsenic; the former on account of its color, which, as the hue of blood, is appropriately assigned to the causer of strife; the latter because of the destructive qualities of arsenic, and the use made of iron in war. The character of Mars, ♂, is merely an arrow issuing from a globe; and the chemists anciently used this same symbol to signify iron, calling the metal Mars, and preparations of it Martial. Even now, a regulus of iron is called the martial regulus; and the red color of the oxyde forms an additional reason for its assignment to this planet. The fiery hue of the planet also agrees with all these; and hence of all planets it was the fittest to

represent in heraldry that color, which, on the coats of commoners, gules; on those of nobles, ruby; takes, when borne by princes, the name of Mars. The moss-rose, both on account of its prickles and its color, has been assigned to this planet, and affords an instance of great exactness in the names given by heralds to what they term the tinctures. Gules, the word used for red, is derived from the Persian ghul, a rose.

Venus, again, presides over a character which, when the planet is well dignified, and the native a female, resembles that given by the poets to Venus Urania; when ill dignified, to the more popular, but licentious Venus Terrestris. The whole influence of this planet is taken from the history of the goddess; for the heavenly body is, according to astrologers, moderately cold and moist, whereas the disposition of the native, the diseases, plants, animals, and influences indicated by Venus, though well agreeing with the Greek Aphrodite, bear certainly very little reference to a cold constitution, or a cold climate. The spirit presiding over this most beautiful of the celestial orbs, is figured by astrologers in three[1] ways; one was that of a woman with the head and feet of a bird, and holding a dart in her hand; another, of a naked female with her hair loose, and a looking-glass in her hand,—a youth holds her a willing captive by a chain round the neck, and a winged child with an arrow attends them. The third was that of a maiden with long, loose hair, clothed in long, white, shining garments, and holding flowers in her hand. These are all, as is

[1] Corn. Agrippa, Occ. Phil. lib. ii. cap. 42.

evident on the first inspection, merely allegories. They denote the rapidity and power of that passion of which Aphrodite was the patroness, and over which Venus rules. The second and third seem to exhibit it in its forms,—one of mere voluptuousness, another of pure attachment. After noticing roses, and other sweet flowers, Astrologers mention the mulberry as under the government of Venus. The fable of Pyramus and Thisbe concludes by stating that Aphrodite changed the color of that fruit from white to red, because of the blood of these lovers, which had been shed at the foot of the tree. The myrtle was of course transferred from the goddess to the planet; and myrrh, on account of the unhappy fate of Myrrha, was reckoned also among her plants. Aphrodite may be considered generally as the personified principle of animal love. The chariot of Aphrodite was drawn by doves; she was attended by her son Eros; and the idea was preserved, in the astral images of Venus, as may be noticed in the quotations above. She abhorred blood; and sweet flowers and incense were offered to her instead of the bodies of animals. We should expect, therefore, to find fragrant flowers and incense, doves, pigeons, and sparrows, ruled by Venus, and such is the case; and when we also see oysters and shell-fish among the animals which she claims, we recollect the line of Juvenal:

"Grandia quæ mediis jam noctibus ostrea mordet."[1]

Green is the color; copper the metal. The emerald, chrysoprasus, chrysolite, and other green stones,

[1] Sat. vi. l. 301.

the gems assigned to Venus. The very name of Aphrodite attests her origin: sprung from the sea-foam, who could have so good a right to the color and products of the sea as she! Coral and similar marine productions are, therefore, with great reason apportioned to her; the most refreshing of hues is given to the most benevolent of planets, and the most lovely of goddesses. That copper is ascribed to her, and her character,[1] ♀, used by the ancient chemists to denote it, is chiefly on account of the beautiful green color produced by the oxide of that metal. The gems abovenamed owe their appropriation to Venus entirely to their color. In heraldry, the tincture called on the arms of commoners vert, is termed emerald when borne by noblemen, and Venus when seen on the coats of princes. It must not be forgotten that, among characters ruled by this planet, that of the gamester appears. Aphrodite was the patroness of gaming, and the most fortunate throw with the dice was called after her, Alma Venus. Among her friends (astrologically) are all the planets save Saturn; a fit exception, when it is considered that Saturn signifies Time, and is the patron of aged persons, and of old age, a period of life when love is no longer the most becoming, nor the most reasonable of all the passions.

[1] According to M. Plance, the sign or character of Venus ♀, represented the Tau or cross of the Egyptians, suspended from a chain or the link of one, and that it signified Typhon-bound. This does not seem a very natural solution, particularly as the Tau was the emblem of deliverance, and if applied to a chain would signify rather the setting at liberty of a captive, than the binding of an individual before free. The same writer makes the sign or character of Jupiter ♃ to be the sceptre entwined with a serpent, and thus to signify both royalty and life.

Mercury ☿, the smallest of the planets, and the nearest to the Sun, comes next under consideration. It indicates, when well posited, a graceful and slender person, of the same description as that assigned by poets to the deity from whom his name is derived. Here it is not in the Greek Hermes, so much as in the Egyptian Thoth and Anubis, that we are to look for mythological coincidences. Thoth, or Hermes Trismegistus, the fabled author of all learning, is represented in the astrological scheme by this planet; who is therefore described as the giver of wit and eloquence. Under his congenial rule all learned persons, all logicians, students and professors of occult science are placed. All diseases of the brain were referable to him; and all medicines that were beneficial in such cases. His astrological[1] image is merely a copy of the Greek Hermes with the Caduceus, Petasis, and Talaria. Another image represented him riding on a peacock, having eagle's feet, and holding in his left hand a flame. The dominion of Mercury is chiefly over the mind; his power is to cause, to excite, and to destroy genius; and he corresponds therein with Hermes, whose power was over the soul. As the symbol of his office he bore a wand with serpents twined round it, and having wings at the top. By this he commanded the disembodied spirits; he caused sleep to fall on the body, and separated the soul from its material dwelling; with this he laid to sleep the watchful Argus; and by this did he bring spirits into the yet soulless bodies. This wand, the caduceus, is represented by the astrological cha-

[1] Corn. Agrippa, Oc. Phil. lib. ii. cap. 43.

racter of the planet Mercury ☿ ; if the stroke be carried through the whole figure, the resemblance will be complete[1] thus ☿.

The same analogy prevails between Mercury and Anubis. The dog is under the rule of Mercury, and points out the connection between the planet and the dog-headed deity; but Sirius, the chosen dwelling of Anubis, is a star which astrologers say has great influence; and it is of the nature of Mercury. A greater coincidence is, however, afforded by the circumstance that Anubis was the constant attendant of Osiris. Osiris is shown to be the Sun, and hence we must look in an astrological scheme, founded on astronomical idolatry, among the planets nearest to the Sun for the representative of Anubis. Mercury, who is that representative, is the nearest of all. The reason that purple is given to this planet, is to be found in the fact that the ancient purple was *scarlet*, and the finest scarlet pigments are mercurial preparations; it is also assigned to the Sun, together with yellow; Mercury is the name given to the color *now* called purple in the arms of princes, which, borne by peers, is termed amethyst, and by commoners, purpure. In the metal assigned to him,—designated by the old chemists, by his character, and called by his name,—he has been equally fortunate. The "philosopher's mercury" is that important and mysterious substance which was the agent in transmutation, the chief instrument in obtaining

[1] This caduceus is, it seems, merely a copy of the rod of Moses; but the serpent and winged circle, in other cases, is to be referred to a different source. For further information on this subject, see Univ. Mythology, section on Serpent Worship; or, for a fuller disquisition, Deane's Treatise on Serpent Worship.

the universal medicine, and the first step to those degrees of angelical wisdom, which the adepts thought ever within their reach. The key to physical and metaphysical knowledge was the gift of Mercury. Those born under his happy influences could alone hope to obtain it; and those towards whom his aspects were unpropitious, did but strive in vain, when they wasted their study and their substance in this visionary pursuit. This is but in other words repeating the opinions of the Egyptians concerning Anubis. He was[1] the sentinel of the gods, and placed in the most glorious star to notice all that passes in heaven and earth. A being so placed must be infinite in wisdom; for nothing can be hid from his eye. He knows the natures of animals, plants, and stones; the actions of men, and the events of kingdoms: he gives notice to the gods of all that passes, and to him must ultimately be referred all knowledge.

The Sun was considered as one of the planets rolling round the earth, and influencing mundane affairs in the same way as the others. There will be found the same correspondence between the person and the mind of the native, and those of the god from whom the astrological character is taken, namely, the Greek Apollo, which has been noticed in the case of the other planets. The most glorious of the Heavenly bodies could only be referred to the most illustrious of the gods; and, with many of the peculiar attributes of Apollo, we find blended in the astrological description of this luminary many proofs of coincidence with the elder and more important

[1] See Univ. Myth. p. 42.

divinities, Osiris, Horus, Vishnu, and in fact, the whole series of supreme gods among all nations. A volume might easily be filled with these coincidences, but here a few will be sufficient. Two images are given of the informing spirit of this great luminary.[1] One, that of a king crowned sitting on a throne, having a raven in his bosom, and under his feet a globe; he is clothed in saffron-colored robes; the other, that of a *woman*, crowned and laughing, standing on a chariot drawn by four horses, with a buckler in one hand, a staff in the other, and a flame of fire on her head. The first seems to denote supremacy over time and space. By the possession and position of the globe and the raven, it suits rather with those systems in which the Sun may be shown to coincide with the chief god, than with the Greek. The latter is only remarkable from its presenting a female instead of a male figure, affording an instance of similarity with the Scandinavian Mythology. The laurel is given to the Sun, on account of its having been considered sacred to Apollo. The love of the Sun-god for the Greek Daphne was presented under a new form, and the luminary was supposed to radiate his influences on the beloved plant. The appropriation of the hyacinth had a similar cause; and were it not for the fable of Coronis, we should be surprised to find the crow among the birds under solar rule. The boar refers to the death of Adonis, who, in the Phœnician Mythology, was the consort of Ashtaroth, and the dweller in the Sun; and the horse to the glowing studs, which were said to draw the chariot

[1] Corn. Agrippa, Occ. Phil. lib. ii. cap. 41.

of Apollo. The character of Phœbus, as the inspirer of poetry and the patron of the Muses, shines out in the assigning of all singing birds to him, particularly the lark; nor is it less marked by the insertion of the swan, a bird fabled to be musical only in the agonies of death; but then proverbial for its powers of song. The heliotrope and the sun-flower are rendered solar by classical reputation. The St. John's wort, vervain, and some others, because long considered hateful to the powers of darkness. The color ascribed to the Sun is yellow. The gems, topaz and ætites; the metal, gold. That the color most prevalent in a landscape, illuminated with the sunbeams, should be attributed to the Sun himself is natural. The topaz owes its distinction to its color, and the ætites to its imaginary power of attracting gold as the loadstone does iron; but purple, as well as yellow, was a solar color, principally, it would seem, because of the distinction of imperial power; and it will be remembered, that Sol was the planet indicating kings, emperors, and persons of dignity. But there is a beautiful purple pigment obtained from gold, which makes the appropriation of the color remarkable. Of gold, astrologically represented by the character ⊙, and called by the name of Sol, we shall speak by and by. It will be sufficient here to note, that yellow is termed by heralds topaz, or Sol, according as it appears on the shields of commoners, peers, and princes. Potable gold, an imaginary universal medicine, derived its powers of healing from the rays of this planet;[1]

[1] Within the last four years, Sibly's reanimating solar tincture has been advertised as a sort of universal medicine, and it has been said that one

and the bezoar stone, which was deemed singularly efficacious in medicine, was under his government.

We shall now note a few of the peculiarities ascribed to the Moon; neither the character of the native, nor, if a woman, the personal appearance will be found to bear much resemblance to those of the virgin huntress Artemis: nor to the personification of Nature adored at Ephesus. These characteristics of the native are derived from a consideration of the constant changes of appearance to be remarked in her. In other respects, the mythological coincidences are abundant. The Moon, like the Sun, had two[1] images assigned to her presiding spirit; and there is the same peculiarity in one of them that was noticed with regard to that luminary. One is a male, the other a female figure; the former in accordance with the Scandinavian, the latter with the southern, mythology. The latter is the figure of a woman riding on a bull, having horns on her head and serpents twined about her: the horns are evidently borrowed from the phases of the Moon and coincide with those of Isis. The placing the cat and the mouse under Lunar influence still more strongly identifies her with the same goddess under her names of Bubastis and Buto; and by embodying the principle of fecundity, for which those animals are remarkable, they point to her sameness with Cybele,

drop alone cost that noted "Philomath" seven years of labour, in the beginning of his career. Afterwards he found a readier way of making it, so as to make it a saleable article. It would be ridiculous to say "*Credat Judæus*," for the Jews in our days are by no means apt to believe; they have, too, more rapid means of extracting the tincture of gold.

[1] Corn. Agrippa, Occ. Phil. lib. ii. cap. 44.

the Artemis of Ephesus, and the Syrian Mater Deorum. The Moon presides especially over women during the season of pregnancy, and this is another coincidence established between her and the above-named goddess, and even with the Roman Diana.[1] White is the lunar color, water her element, pearl her gem, and silver her metal. Hence we find white designated argent, when found on the shield of a commoner; pearl and lunas according as the bearer be a noble or a prince. The ancient chemists used her character as a mark, and her name for an appellation of silver. Even in the present day we speak of lunar caustic, meaning a caustic preparation of silver. The astrological Luna seems to have little or no connection with sorcery, save by occasionally suffering from incantations. That part, which, from the strongly marked character of Hecate, might be expected from the Moon in an astrological scheme, has been transferred to Saturn; and the Moon, were it not for her rule over the ocean, an attribute which she owes to her effects on the tide, would be a comparatively insignificant planet. As the representative of one of the elements, she becomes invested with greater importance. She is made good or bad in a nativity as aspected by other planets, and is the type of every thing weak, wavering, yielding, watery, and phlegmatic. It must not be omitted that the palm is under her government, because it was supposed to send forth a fresh twig every time the Moon rose; and a creature called the ælarus, whose eyes were said to increase and decrease according to the course of the planet. The

[1] See Horace, Carmen Sæculare.

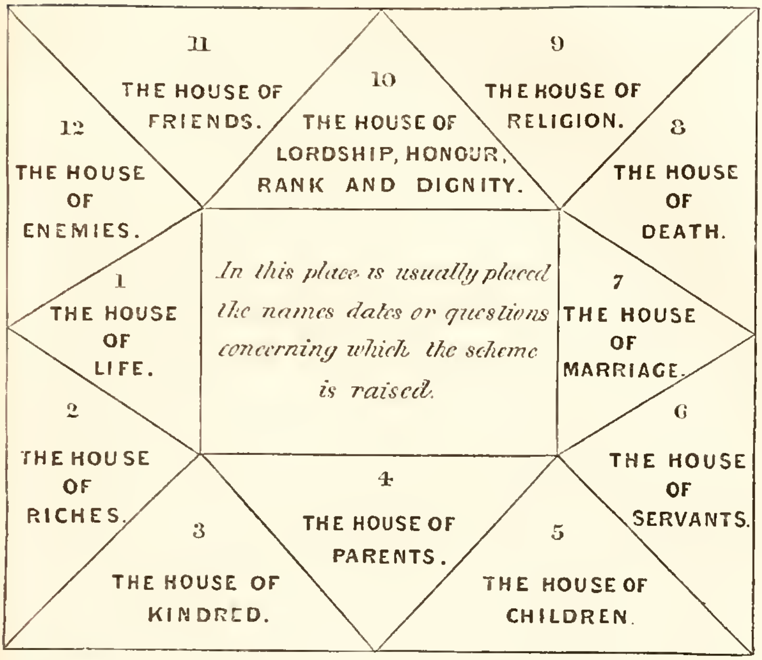
waxing and waning of the Moon are still observed by the superstitious with great care,—that which is wished to swell and grow is done while the Moon is increasing; that which is intended to dry and wither, during her decrease. Thus turf cut for a bank is cut during her first quarters; if meant for fuel, it is cut during the last two.

CHAPTER V.

NATIVITIES.

The cases in which astrological predictions were chiefly sought, were in Nativities;[1] that is,—in ascertaining the fate and fortunes of any individual from the positions of the stars at the time of his birth; and in questions called horary,—which comprehended almost every other matter which might be the subject of astrological inquiry. The event of sickness, the success of any undertaking, the reception of any suit, were all objects of horary questions. A person was said to be born under that planet, which ruled the hour of his birth. Thus two hours every day are under the control of Saturn. The first hour after sunrise on Saturday is one of them. A person therefore born on Saturday in the first hour after sunrise, has Saturn for the lord of his ascendant; those born in the next hour, Jupiter; and so on in order. Venus rules the first hour on Friday; Mercury on Wednesday; Jupiter on Thursday; the Sun and Moon on Sunday and Monday; and Mars on Tuesday. The next thing is to make a figure like the subjoined, divided into twelve portions, which are called houses.

[1] When Anne of Austria, the wife of Louis XIII., was delivered of the Dauphin, afterwards Louis XIV., a famous German astrologer was in attendance to draw his nativity, but refused to say more than these three words, which give a true character of Louis XIV.'s reign: Diù, Durè, Feliciter.—Limier's *Histoire du Règne de Louis XIV.*



It will be seen, that the twelve houses are equal to the twelve signs; and the planets, being always in the zodiac, will therefore all fall within these twelve divisions or houses. The line, which separates any house from the preceding is called the cusp of that house. The first house is called the ascendant, and the east angle; the fourth the imum cœli, or the north angle; the seventh, the west angle; and the tenth, the medium cœli, or the south angle. Having drawn this figure, tables and directions are given for the placing of the signs; and as one house is equal to one sign when one is given, the rest are given also. When the signs and planets are all placed in the houses, the next thing is to augur, from their relative position, what influence they will have on the life and fortunes

of the native. This will be best done by giving a horoscope, and exhibiting the way in which the deductions are made.

Before doing this, it will be necessary to make some observations on these houses. The first, as we have seen, is the house of life; and hence implies, all that affects, promotes, or endangers life. Saturn or Mars in this house denotes a short or unfortunate life; while Jupiter and Venus have, when free from evil aspects, an exactly contrary effect. The sign ascending will considerably modify the person and character of the native; so that to form an astrological judgment of this, it will be necessary to combine the indications of the sign and the planet. In what are called horary questions, this house relates to all questions of life, health, and appearance, such as stature, complexion, shape, accidents, and sickness. It shows the events of journeys and voyages, with respect to the life, and health of those engaged in them. When the question is of a political nature, it signifies the people in general, and being of the same nature a Aries, all that is said of that sign may be transferred to this house. The second house, which is of the same nature as the sign Taurus, is called the house of riches. It signifies the advancement in the world with respect to opulence of the querent; and here the operations of the planets are, as in other cases, according to their own nature; Jupiter, Venus, Mercury, and the Sun being fortunate, if well aspected, only denoting different causes of wealth; Saturn, Mars, the Moon, and Uranus, unfortunate. In horary questions, it signifies the money of the

querent, or the success in a pecuniary point of view, of any expedition or undertaking. It concerns loans, lawsuits, and everything by which riches may be gained or lost. In political questions it signifies the treasury, public loans, taxes, and subsidies,—the younger branches of the blood-royal, and the death of national enemies. The third house is the house of kindred, particularly of brothers, and was probably so designated on account of the third sign Gemini, of which nature it is said to be. It denotes kindred; and the planets in this house are full of signification. Saturn signifies coldness and distrust; Mars, sudden, violent, and hasty quarrels; Herschel all unaccountable estrangements; Jupiter denotes steady friendships; Venus great love between brothers and sisters, and good fortune by means of the latter; the Sun, warm attachment; the Moon, indifference. In horary questions, this house signifies the health, fortune, and happiness of the querent's parents; his own patrimony and inheritance, and the *ultimate* consequences, either good or bad, of any undertaking in which he may be engaged. In political cases it denotes the landed interest of a nation; the ancient and chartered rights of all classes, which have been handed down to them from their ancestors; and all public advocates and defenders of these interests and rights.

The fifth house which has the same government and partakes of the same character as Leo, is called the house of children. In nativities, therefore, it denotes the children of the native, and their success and also his own success by means of them. It also has some reference to women. The health and

welfare of children, whether present or absent, are determinable by the planets in this house. It also denotes all questions relative to amusement, simply, as it would seem, on account of the fondness of youth for such pursuits. In political questions consequently, we find this house taken to signify the rising generation, theatres, exhibitions, public festivals, and all national amusements; all increase in the population; music and musical taste, sculpture, painting, and the advancement of the fine arts in general. The sixth house is that of servants; but it also denotes sickness and private enemies. It is usually considered an evil house, and but few configurations of the planets which can take place in it are fortunate. It is of the nature, and shares the government, of Virgo. When the lord of the ascendant is placed in this house, it denotes a low station, and if in addition to this he be ill dignified, the native will not rise above menial employments. In horary astrology it points out servants and cattle, dependants, and small shop-keepers; uncles and aunts by the father's side; tenants, stewards, shepherds, and farmers. If, however, the question be political, then this house indicates the under-servants of the government; the common seamen in the navy; private soldiers in the army; and the general health of the nation. This last refers chiefly to contagious and epidemic disorders.

The seventh house, which is of the same nature as Libra, and has the same government, is the house of Marriage. If Saturn be found here, he denotes unhappiness from constitutional causes; Mars from difference of temper: Herschel, as usual, from some

strange and unaccountable dislike. The other planets are mostly causers of good, unless an exception be made in the case of the Moon. In horary questions, this house denotes love, speculations in business, partners in trade, lawsuits, and litigation; it is the house of thieves, and sets forth their conduct and character. In queries of a political nature, it signifies the event of any war, and the consequences of a treaty; it personates the victorious nation, army, or navy; and indicates outlaws, and fugitives, with the places in which they have taken their retreat.

The eighth house is the house of death. It denotes wills, legacies, and all property depending upon the death of others; the power, means, and influence of adversaries; the opposing parties in lawsuits. It is of the nature of Scorpio, and has the same government. If Mars be unfortunately placed in this house, it portends a violent death to the native. Saturn is often productive of suicide and Herschel of the mysterious disappearance of the unhappy individual, whose horoscope is so marked. Jupiter, on the contrary, and Venus, point out a late and quiet departure. In horary questions its signification has been already noticed; but it also denotes the portion or dowry of women, and seconds in duels. In political questions it has a signification of a very different character, viz., the privy council of a king or queen, their friends, and secrets of state. It does, however, bear some mark of its appropriation to death, by being made to denote the rate of mortality among the people.

The ninth house is that of religion, science, and

learning. It has the same government and nature as Sagittarius. Jupiter is the most fortunate planet in it; and if joined with Mercury, then the native is promised a character at once learned, estimable, and truly religious. The Sun and Venus are likewise good significators here; but the Moon denotes a changeable mind, and frequent alterations in religious principles. Mars is the worst planet in this house, and portends an indifference, or even an active hostility to religion. In horary questions the ninth house is appropriated to the Church and the Clergy; all ecclesiastical matters, dissent, heresy, schism, dreams, visions, and religious delusions. It also denotes voyages and travels to distant lands; and in questions of a political nature, the religion of the nation, and all the higher and more solemn courts of justice, such as Chancery, &c.

The tenth house is one of the most important of all. It is the house of honor, rank, and dignity; of the nature and rule of Capricorn. In this house the planets are more powerful than in any other, save only the house of life. They point out the employment, success, preferment, and authority of the native. Saturn is here the worst planet; but the Moon and Herschel are also mischievous; the latter by preventing the native from attaining that rank to which his services, learning, or merit entitle him; and doing this by a series of inexplicable disappointments. Jupiter and the Sun signify advancement by the favour of distinguished men,—and Venus, of distinguished women. In horary questions, the tenth house signifies the mother of the querist; and politically the sovereign. This is a house in

which Mars is not unfortunate, if well-placed; denoting warlike achievements, and consequent honors.

The eleventh house is the house of friends: it is of the nature of Aquarius, and has the same rule. It denotes, of course, friends, well-wishers, favorites, and flatterers; but it is said to be a house in which evil planets are increased in strength, and good planets diminished. The Sun is the best planet in it, and Mars the worst. In horary questions it has the same signification as in a nativity, and also denotes the expectations and wishes of the querist. It is said to be much influenced by the sign which is in it, and to signify legacies, if the sign be one of the earthy triplicity, and honor with princes, if it be one of the fiery triplicity. In political questions, the eleventh house signifies the allies of the public, with whom no particular treaty is at the same time binding; and also the general council of the nation, and newly acquired rights.

Lastly, the twelfth house, which, of course, partakes the rule and character of Pisces, is the house of enemies; and denotes sorrow, sickness, care, anxiety, and all kinds of suffering. Yet evil planets are weaker, according to some writers, and good planets stronger than in certain other houses. Very few configurations in this house are esteemed good for the native; but its evil effects are, of course, greatly modified by the planetary influences. In horary questions it signifies imprisonment, treason, sedition, assassination, and suicide; and in questions which are of a political character, it points out deceitful treaties, unsuccessful negotiations, treachery in the offices of state, captivity to princes, and

general ill fortune. The criminal code, and the punishment of culprits, dungeons, and circumstances connected with prison discipline are also denoted by this house. Saturn is the worst, and Venus the best, planet to be present in it.

Having taken notice of the signs, the planets, and the houses, it is next necessary for the Astrologer to note also the aspects of the planets one towards another,—which aspects decide whether the planet is of good or evil signification. These aspects are as follows,—omitting the less important:

1. The Trine, marked △, when two planets are four signs, or 120° apart.
2. The Sextile, marked ⚹, when two planets are two signs, or 60° apart.
3. The Quintile, . ., when two planets are . . 72° apart.

These are all fortunate aspects, and are here placed according to their importance.

4. The conjunction, ☌, when two stars or planets are in the same degree of the same sign.

This is a fortunate aspect with fortunate, and evil with evil planets.

5. The opposition, ☍, when two planets are six signs or 180° apart.
6. The Quartile, □, when two planets are three signs or 90° apart.
7. The Semi-quartile, when the two planets are 45° apart.

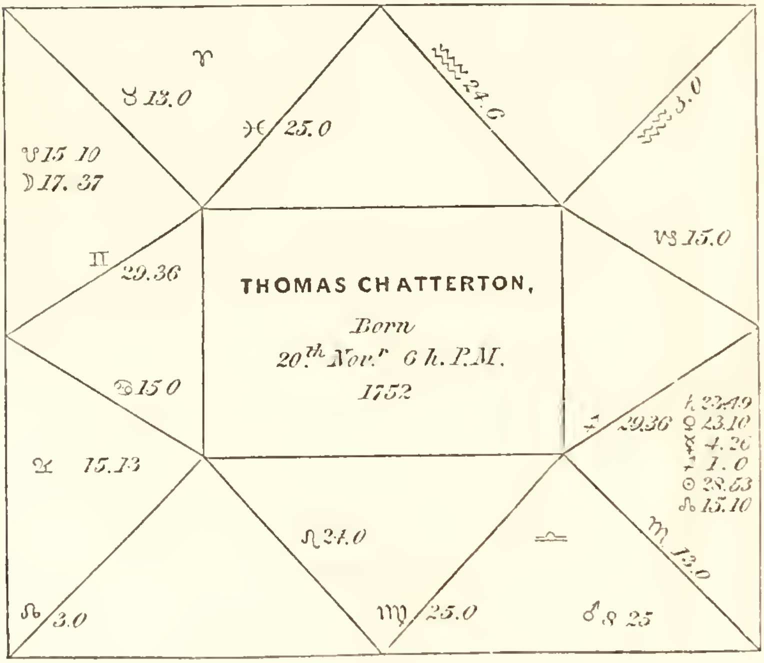
These three last aspects are evil, and evil in the order in which they are here placed. The explanation of the aspects takes up a large portion of books written on judicial astrology; out of about four hundred aspects we will take two or three to exemplify what is meant. The aspects of Saturn to Mercury will do as the example: the conjunction shows craft and subtlety in the native; an incli-

nation to dive into hidden things, and a love for mysteries: it denotes covetousness and pride with great appearance of gravity. If Saturn be the significator, the native is eloquent, but if Mercury, he has an impediment in his speech (♄ ☌ ☿). The trine, sextile, or quintile, marked thus, ♄ △ ☿—♄ ⚹ ☿—♄ 5tile ☿, are all more or less powerful, in making the native conceited, full of whims and contrivances, yet rarely successful in carrying them into effect; studious, subtle, and reserved. This is when Saturn is significator; but when Mercury is in that position, the native is peevish and discontented, ingenious, but wilful and obstinate. The opposition, quartile, or semi-quartile of Saturn and Mercury, thus ♄ ☍ ☿, ♄ □ ☿, or ♄ $\frac{1}{2}$□ ☿, are all exceedingly evil configurations. The native will be cunning, but in a low way; and whichever planet be the significator, the effect will be the same; he will be poor and perpetually unfortunate, perverse, self-willed, evil, malicious, envious, and treacherous, exceedingly deceitful, peevish, and violent, and very probably a murderer. The nodes of the moon must not be forgotten, the ascending node being called the dragon's head, and marked ☊; the decending node denominated the dragon's tail, and being designated by the same character reversed ☋. The former of these is considered highly fortunate, and the latter very much the contrary. We shall in the next chapter have occasion to speak of these as derived from the astronomical part of the Hindoo mythology. It will be sufficient here to note, that their place in the Zodiac is carefully marked by astrologers and considered as the place of a planet;

the dragon's head being of the same nature, and having nearly the same power as Venus; and the dragon's tail being very like a conjunction of Mars and Saturn, only not nearly so dangerous as that aspect. We now take a Nativity, to point out the way in which the foregoing rules have been applied; just noticing that Nativities of great men are for the most part made long after their death, and when the minute of their birth, if ever known, is irretrievably forgotten.

Scheme of a Nativity.

The following is said to be the scheme of the Nativity of a celebrated but unfortunate youth, possessed of great talents, but of few qualities, either amiable or estimable.



The native was born under the planet Mercury, and the sign Gemini,—an exceedingly intellectual configuration, and promising in cases, where the planet is well situated, an honorable and distinguished literary career; but in this case, Mercury is in the sixth house, and within eight degrees of the Sun,—which is called being combust of that luminary,—thus showing that the native should not emerge from his low condition. The houses of life, kindred, parents, marriage, death, religion, honor, and friends, are all void of any planetary influence; and it is to be noticed, that he received no interest of any consequence either from parents, relations, or friends; he attained to no honour or dignity; he professed and possessed no religion; and he never married. In the house of enemies we find the Moon, and the dragon's tail,—a configuration which points to female influence of the lowest and most disreputable kind; and not the less dangerous on that account; while, in the house of children, is the fiery and barren planet, Mars; denoting that he should leave behind him no representative of his name. The union of Saturn and Venus signifies a dissolute and depraved character, while the situation of Mercury adds deceit and deliberate imposture. All these evil aspects are heightened by the Sun and the dragon's head in the same house; the Moon, it will be noticed, is receding from a sextile with Jupiter, and advancing to an opposition with the Sun, thereby adding to the malevolent effect of the other aspects. The only benevolent planet here is Jupiter; but, though in the house of riches, there are so many overwhelming signs of poverty, disgrace, and early

death, that his influence is almost nullified. It is said, that this configuration of planets, in connexion with Saturn, portended suicide by poison. This nativity has been taken, because, in the time when Astrology was credited, it was looked upon as a very triumphant evidence of the truth of astral predictions; but, it appears, first, that the hour of Chatterton's birth has never been *satisfactorily* ascertained, and next, a few remarks upon the scheme itself will lead any one acquainted with the pretended science, rather to see its inapplicability to the unhappy youth, than the truth of its fulfilment in his case. Taking for granted, that all the heavenly aspects were, at his birth, as they are represented above, we may see from all the most accredited astrological writers, that they indicate a character in every way below that of Chatterton. The very near approach of Mercury to a conjunction with Saturn, would cause a cunning, and perhaps an acute turn of mind, but would effectually prevent that poetical and imaginative temperament which characterized this unfortunate young man. But Venus and Saturn are actually in conjunction, and in the sixth house. This points out a character sunk in the lowest depths of infamy, habits which leave ordinary licentiousness far behind. Now, it appears, from all that can be gathered of Chatterton's life, that he was by no means addicted to debauchery; he was dissipated, so much so indeed, that he is said to have observed, that public amusements, such as theatrical representations, were as necessary to him as food. He had no very high ideas of moral rectitude; but he seems to have been always decent and correct in his per-

sonal habits. Hence this scheme proves one of three things; either that the rules of Astrology are fallacious, that the scheme is not that of Chatterton, or that the astral positions in it are erroneously reported.

There are some singular tales concerning Nativities. The reader will not be surprised to find, that those of almost all the remarkable men of antiquity have been calculated; for there are many occult ways of discovering the precise moment of their birth; and one way, recommended by many astrologers, is to frame the scheme according to the life, and place the planets accordingly. The astrologer is sure to be right if he does this; because, if any illiberal astronomer should prove that the planets were not in those signs, the astrologer has it in his power to prove that their absence was not caused by any fault of his; and that, in fact, they ought to have been there, as his scheme will satisfactorily show. Sometimes, however, a Nativity is handed down from the middle ages; which, he is obliged, from the same causes, to deny. That, for instance, of Henry Cornelius Agrippa,[1] which offers a character and fate totally different from that of the astronomer. William Lilly gave two Nativities of himself, mentioning one time of his birth in his "Ephemeris," and another in his "Christian Astrology;" and calculating the astral positions accordingly. We shall speak of this more at large when we come to treat of Lilly as a conspicuous character in the history of Astrology.

The most remarkable book connected with the

[1] Sibly's Astrology, p. 873.

subject of Nativities that is extant, is an octavo volume, published in 1688 by a Doctor John Butler, chaplain to the Duke of Ormond, and Rector of Litchborough. The book is exceedingly rare, but large extracts from it will be found in Sibly's Astrology.[1] It is an attempt to calculate a Nativity of our Lord Jesus Christ, taking for granted that He was born at midnight on the 25th of December, and in the year denoted by the ordinary reckoning. "Now as Christ," says this author, "had a real body, made of a woman, so it was no small argument of the reality of that body, in that it submitted to the impressions of the stars, as those of other men. For although the immeasurable power of the Spirit upon Him was able to do, and did sway all impressions and inclinations of nature, so as to subject them absolutely in all things to be obedient unto the commands of His holy will, yet not only were the qualities of His body, but also the complexion of His mind and affections, much of them pressed and wrought by the power of the heavens; only excepted, that whereas He was born without sin, neither evil planets, nor the evil aspects of any planet, could have that advantage to work upon His manners and disposition, so as to incline them with such command, as they do by others; but as for the accidents of His life, in respect to what befell Him, as for the matter of love and hatred, sickness and health, life and death, the stars had as free and full liberty and power over Him, and His body, as upon any the least of us. For though He was able, by special authority of His own, to

[1] Sibly's Astrology, p. 892.

force the utmost power of stars or heaven,—yet herein lay His humility, and His charity in that humility, in that he voluntarily submitted His body to be ordered according to the course of Nature, whereas, would He himself, He might have made it lord over all that Nature can do. And though He raised the bodies of others from death unto life, in despite of Nature, yet would He suffer His own body quietly to be ordered, even as Nature would herself."

He observes, after having given a short sketch of our Lord's life, "Now if we may find a time, according to the experienced rules of art, to suit fitly with all these accidents, and such a time as shall aptly describe Him to be the man, as in Holy Writ He is set forth to be;—then, say I, it is a certain argument that both the day, hour, and even the minute of our Lord's birth, are demonstratively determined. And so will all acknowledge, who know what Astrology is."

It is far from our intention to give any extracts on this subject from Dr. Butler's book. In the present day, they would seem impious, though there is not the slightest ground to lay such a charge on his speculations, in the mind of their author himself. The book is written throughout in a serious and reverential style; and as far as a mere belief in the possibility of ascertaining the events of the past, and foretelling those of the future, by astrological calculations, is concerned, he was not at all behind some of the greatest luminaries of the age. It required a strong mind indeed to shake off a delusion from which a Bacon and a Kepler had not been free;

which a Napier professed and practised, and which was supposed to be countenanced even in the pages of inspiration. It may be observed, however, that though a great deal of miscellaneous learning is displayed in this book, it contains a refutation of Astrology in the very case which it professes to elucidate. If the astral influences are to be taken, then, by Dr. Butler's own admission, our Lord was a very different character from what He is represented by the Evangelists. The person shadowed forth by his scheme, was not only not sinless, but possessed of many evil qualities; which adverse fact Dr. Butler labors to get rid of by some very special pleading. If they are not to be taken, or if new rules are to be invented, which amounts to the same thing, then, as far as Astrology is concerned, the case proves nothing. But no more need be said of Nativities.

CHAPTER VI.

CONCLUSION OF THE SKETCH OF ASTROLOGY.

Besides nativities, horary questions are subjects of astrological calculations. They are so called, because the scheme of the heavens is erected for the hour in which the question is put. Thus, let a person be sick, and the question be of his recovery, the Houses will now signify as follows:[1]

1. The patient's person.
2. His estate.
3. His kindred.
4. His father or his grave.
5. His children.
6. His sickness and servants.
7. His wife and his physician.
8. His death.
9. His religion.
10. His mother and his physic.
11. His friends.
12. His enemies.

And according to the position of the planets the above particulars are to be judged of. If the question be of stolen goods, a distribution of the houses is again made according to similar rules. And here the *color* denoted by the signs is pertinent; for let Mercury, ill dignified, signify the thief; then the sign in which that planet is found will denote the personal appearance and complexion of the thief. If the question be one concerning marriage—then it points out that of the future bride or bridegroom. The causes which lead to the names of the signs have been ably investigated,[2] and afford proof of the Oriental origin of Astronomy

[1] Blagrave's Astrological Practice of Physic, p. 30.
[2] Pluche, Hist. du Ciel, vol. i. p. 17.

as well as Astrology; the characters are merely hieroglyphic representations as may be understood at a glance.

♈ The head and horns of a ram (Aries).
♉ The head and horns of a bull (Taurus).
♊ Two persons standing together (Gemini).
♋ The pace of the crab, neither backward nor forward (Cancer).
♌ The head and mane of the lion (Leo).
♍ The ears of corn held by the reaper (Virgo).
♎ The beam of a balance (Libra).
♏ The scorpion (Scorpio)
♐ The arrow in the hand of the archer (Sagittarius).
♑ The figure of the goat (Capricornus).
♒ The wavy surface of water (Aquarius).
♓ Fish tied together (Pisces).

Macrobius gives the origin of two of these signs Cancer and Capricorn; and as the Abbé Pluche well observes, has by so doing explained all the others. "The reasons," says Macrobius,[1] which have fixed the names of the Crab and the Goat[2] on those two signs, which we call the gates or starting-places of the Sun's progress, are these,—the crab is an animal which walks backwards, and obliquely; and the Sun when it has arrived in this sign begins to retrograde and to descend obliquely. As to the goat its mode of feeding is always to climb; and while browsing to get to the greatest heights. In like manner, the Sun, when it has reached the sign Capricorn, leaves the lowest part of his course, and commences his ascent towards the highest. If this, then, be the case with two of the signs, we

[1] Saturnal, lib. i. c. 17.

[2] The Cevlonese have four zodiacs, but they differ not much from ours; in one a female figure is substituted for the Twins, and a Water-rat for the Scorpion. All, however, have the Makaree, a certain sea-monster instead of the Goat. The Burmese replace the sign with the Antelope, and have the Goat instead of the Ram. The Husband and Wife occupy the place of the Twins, and the Bow that of the Centaur.—See Upham, Hist. and Doct. of Budhism, p. 76.

may expect, that the other ten will also typify that which takes place in the kingdom of Nature at the seasons which they point out. The progress of the Sun in the heavens and his effects on the animal and vegetable creation as he walks the round of the Zodiac are accordingly set forth in terms scarcely enigmatical. The sheep produce young at an earlier period of the year than any other animal. Thus the winter, which is a season of rest, is also that of gestation. The young animal grows with the advancing warmth of the Sun, and comes to its perfection before another cold season. The Ram therefore is the first of the signs; and the lambing season occurring generally about March, determines its position. After the lambing season comes that for calving, and Taurus occupies therefore the second portion of the Zodiac. The third sign Gemini was not originally known by that name. The Twins here mentioned are the Dioscuri, the sons of Jove, Castor and Pollux, but of these the Egyptians[1] disclaimed all knowledge. They could not therefore have figured in the Egyptian Zodiac as it stood in the beginning. What was there then to supply their place? Two Goats. Now the time of the she-goat bringing forth her young is after that of the cow, but not long after; and two Kids are placed in the third division of the Zodiac on this account. The appearance of the Dioscuri is a Greek interpretation of Egyptian legend. In the astro-mythology of that country, the progress of the Moon through the twelve signs is wrought into a series of adven-

[1] Herodotus, Euterpe, c. 53.

tures which befall Isis. Let us look at the sixth in the parallel drawn by Dupuis.[1]

Sixth division of the Heavens.	Sixth portion of the Legend.
The following full Moon falls in the sign Gemini, in which are depicted two children, who preside over the oracles of Didyme, and of whom one is Apollo, the god of Divination.	Isis, warned of the death of Osiris, wanders about to seek the coffer which holds his remains. She soon meets some children who had seen the coffer; she interrogates them; she obtains from them the information she desires, and gives them in turn the power of divination.

It does not appear at what period this adventure was celebrated by a change in the sign, but the Kids were represented in the Persian Zodiac; and it seems originally in that of the Egyptians. The Crab has been already noticed; and the summer being now at its height, the heat of the Sun, particularly in hot countries, is well denoted by the fierce and ardent Lion. Then comes the season of harvest, typified by a gleaner holding in her hand ears of corn fully ripe. The subsequent sign, marking as it does a period of the year when the days and nights are equal, could not be better pourtrayed than by the Balance. This, however, is a comparatively modern improvement in the West; for the Scorpion of old took up two divisions of the Zodiac; and this earlier one was occupied by his claws, the equality of which afforded an emblem, though far inferior to the Balance, of the equilibrium in which the days and nights were held. It was not, M. Pluche thinks,[2] until the reign of one of the earlier Roman emperors that the Romans adopted the

[1] Abrégé de l'Origine de tous les Cultes, p. 121.
[2] Hist. du Ciel, vol. i. p. 21.

ancient Oriental division, reduced the Scorpion, and introduced the Balance.

The sickly season which too often succeeds the autumnal equinox, and which in warm climates may be looked for almost as certainly as the equinox itself, was not ill-denoted by the venomous Scorpion; and the period proper for hunting which follows, was signified by the Centaur, the half-man and half-horse hunter, a picture almost realized by the active and energetic sportsman, whose almost only seat is the saddle. After Capricorn, the signification of which has been already given, comes Aquarius, the Water-pot, typical of the winter rains; and the Fish, tied together or taken in a net, which indicate the favourable period for fishing which follows.

These signs show, by their very nature, that they were not of Indian, nor of Egyptian origin; they indicate an order of things quite natural within the temperate zone, but widely differing from that observed within the tropics. The sign Virgo could not, according to a tropical climate, point out the season of harvest; in Egypt, for instance, the grain is all "gathered into barns" by the commencement of April. Virgo corresponds with the months August and September; and did so among the Egyptians, for we find the Sphynx, compounded of the Virgin and the Lion, marking the period when the Sun passed from the one to the other of those signs;[1] and showing the time of the Nile's overflowing. Again, the Water-pot, or the figure holding it and pouring water from it, would be by no means an apt emblem of winter in Egypt, a country

[1] Univ. Myth. p. 25.

in which no rain fell, and where the compensatory inundation took place in autumn. Among the most ancient monuments of Egypt are found traces of this division in the Zodiac; the Sphynx itself forming an example: and hence we are led to conclude that the use of these divisions was brought into that country by those who first colonized it; and that, in fact, we are to look for its origin, if not in the antediluvian world, at least in the plains of Shinar.[1] The same train of ideas which left none of the planets without its informing spirit, supplied presiding intelligences to the constellations of fixed stars. The cabalistic demonology of the Jews would in after times furnish names; and the fetish worship of Egypt had already bestowed characters. The half-human, half-brute shapes of the Egyptian mythology were soon accommodated to the government of the signs and assimilated to that of the planets. The framework of this pretended science has been constantly receiving additions; but it seems, that when for astronomical purposes the Zodiac had been divided, and the divisions had received their appellations, the nature of the animals, persons, or things represented, was the hint upon which astrologers spake as to their influences. Thus the man at whose birth the Ram ascended, was to be rich

[1] Pluche, Hist. du Ciel, vol. i. p. 25. Both Champollion and Letronne suppose the curious Zodiacs of Egypt, such as those at Dendera, to be merely horoscopes, calculated either for the nativity of the Emperor or the foundation of the building. "Nous pouvons," says the latter, "regarder comme un point de fait que tous les Zodíaques d'Egypte ont été exécutés à l'epoque Romaine. Ces monumens sont tous entièrement ou principalement astrologiques, dressés d'après le système de representation dont les Egyptiens avait l'habitude, et par les procédés d'un art qui n'avait pas sensiblement varie."

in flocks. If the Bull was the potent constellation then his herds would be his staple possessions. The individual born under Libra would be just; under Scorpio, malicious; under Leo, furious. But afterwards, when the planets had their influence attributed also to the signs, each planet having one or two signs, namely, Mercury, Venus, Mars, Jupiter, and Saturn, two each; and the Sun and Moon each one; the effects of the signs became of course much reduced by this new arrangement. They became merely the instruments of somewhat modifying the powers of the planets. A glance at the following scale will show how the planets and signs were mingled with what were called Houses.

HOUSES.	PLANETS.		SIGNS.	COLORS.
First . . .	Mars.	Saturn.	Aries . . .	White.
Second . .	Venus.	Jupiter.	Taurus . . .	Orange, green.
Third . . .	Mercury.	Mars.	Gemini . .	Red, white.
Fourth . .	Moon.	Sun.	Cancer . .	Red, russet.
Fifth . .	Sun.	Venus.	Leo . . .	Red, black, white.
Sixth . . .	Mercury.	Mercury.	Virgo . . .	Black, blue.
Seventh . .	Venus.	Moon.	Libra . . .	Crimson, blue, black, brown.
Eighth . .	Mars.	Saturn.	Scorpio . . .	Brown, green, black.
Ninth . .	Jupiter.	Jupiter.	Sagittarius .	Green, white.
Tenth . .	Saturn.	Mars.	Capricornus .	Brown, red, white.
Eleventh . .	Saturn.	Sun.	Aquarius . .	Blue, yellow.
Twelfth . .	Jupiter.	Venus.	Pisces . . .	White, green.

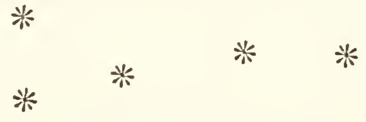
This table will be understood by any one who will read over the influences of the planets, signs, and Houses; and when it is recollected how important colors may be made in horary questions, it would seem that a clever prognosticator might always excuse an erroneous prediction, without at all endangering the credit either of the science or his

own learning. But besides the mode of erecting a scheme of the heavens, and judging according to Houses, there was another way of using Astrology as a mode of divination, which is treated upon by Dr. Case in a work called "The Angelical Guide,"[1] now rare and curious. This is by an odd mixture of Geomancy and Astrology, which he assumes was well known to all the ancients; and after tables and calculations innumerable, he observes,[2] "Now, Christian reader, this is the method or rule from which I draw all my judgment; and have now here demonstrated it unto you in very plain English, because it hath been in darkness a long while; for I believe the reader thereof was never acquainted with the Rosi-Crucians. They are a people which have delivered many arts and sciences to the world. These men may be compared to the wise men of the East; by their beholding the stars, they found out where our Saviour lay. And it may be you never knew the Hebrews, Chaldeans, Indians; their writings and language are different from ours." After this the reader is dismissed with some instances, in which Dr. Case used the angelical loto with wonderful success. There is a book, now become very common among children and young people, called "Napoleon's Book of Fate," containing a number of questions, and a mode of finding answers to them by geomantic figures. The method of Dr. Case in the "Angelical Guide," is exactly the same, only that the geomantic figures are not to answer ques-

[1] The Angelical Guide, showing men and women their lot in the Elementary Life, by John Case, M.D., with a Portrait (1697).
[2] Angelical Guide, p. 254.

tions, but to determine the places of signs and planets in an astrological scheme. The ingenuity of this scheme consisting in casting lots where the planets should be; and then prognosticating as if they had really been there. This is a step in Astrology, which Kepler and Napier would hardly have been persuaded to take, and yet the author of this egregious trifling was possessed of a very fair share of miscellaneous and ill-digested learning.

Another mode of ascertaining future events by the stars is greatly recommended by the same writer. It is by supposing the stars to form letters, and those letters words. "Thus," he remarks,[1] "seeing that the heavens are books, and at the last day they are to be rolled together like a book, or rolls, therefore they must have letters; and I am willing to give you the method of the ways of the Old Hebrews, who searched after the heavenly writers for news." Then quoting various Rabbinical Cabalists, he observes, "that the stars vertical over a nation or city, do signify whatever is like to befal it." As instances at once to show the method of reading the stars, and the truth of his theory, he observes that before the downfall of Greece, the stars, that form the constellation Caput Medusæ, being vertical over that country, were in this position:



and on this is traced a resemblance to the word Charab חרב "desolate or destroyed;" that the numbers signified by the letters of this word are

[1] Angelical Guide, p. 84.

in amount twelve, and that Javan יון (Greece) denotes the same number. This same constellation, which of course had always the same signification, was, when vertical over Italy, thus noticed by a certain Italian Astrologer, Junctinus,[1] "Illud vero nunc Apuliæ et Neapolitanorum regno est verticale, moxque Italiam invadet, quibus suam quoque cladem allaturum esse maximopere est verendum." Another instance is given in certain stars vertical over Jerusalem, having formed the annexed figure shortly before its destruction:

which, with many lines, points, and angles is made out to be the word חכשהח, "rejected or forsaken." These instances will be sufficient; but they are worthy of note, because they display the form which the Cabalists gave most willingly to Astrology, and which is most in accordance with the puerilities of their mystic creed.[2] The Dragon's head and tail have been mentioned; and it will be necessary to say somewhat about their origin. Their meaning is the nodes of the Moon's orbit, their sign has been already given.[3] Among the planets in the Hindoo system

[1] Angelical Guide, p. 88.

[2] It has been an opinion expressed by many etymologists that the letter Δ represents the triangular entrance to a tent; the question has also been put, does not the constellation of the celestial triangle placed over Aries signify the entrance of the Sun, or to the Sun's palace, from whence he comes to pass through the signs.

[3] "The ignorance of European scholars respecting the contents of the astrological works of the Orientals, causes the author the more to regret that such imperfect hints as the preceding are all that can be put together. They are merely offered as proofs that these schemes are not a jumble of fictions or the inventions of jugglers. Whatever there may be

are reckoned Ketu[1] and Rahu, the head and tail of the Dragon,—although there is no appearance of a dragon in their representation,—Rahu being the body of a dark-coloured man, generally riding on a tortoise; and Ketu his head, borne on a frog. The story of Ketu Rahu is, that he, being an adviser of mischief, swallowed some of the amreeta, a beverage of immortality, by which he became like the gods, deathless. He was, however, while drinking it, cut in half by Vishnu, and he fell to the ground; the two halves were severally adopted by two Brahmins, who at last persuaded Vishnu to readmit them to the firmament, where they now are. Ketu is the father of water-spouts, Rahu of crocodiles. This is the astronomical legend; but we shall have no difficulty in giving the origin of the *astrological*[2] influence attributed to the head and

of idle reveries in the fantasies of Astrology, we should reflect that to these ideal objects we owe much of ancient Astronomy, and that Sabeism, or planetary worship, is the most attractive of all idolatrous schemes. It is fair to conclude that the mass of emblems and incantations contains a body of astronomical calculations on different juxta-positions of planets. A further acquaintance with the literature of the Singalese, guided by the valuable clue of their astrological books, may fill up the void which at present unfortunately exists in the astrological system."—UPHAM's *Hist.* and *Doct. of Budhuism*, near the end.

[1] Univ. Myth. p. 86.

[2] In the more antique aspect of Astrology there is something sublime and imposing. The more closely we examine it, the less poetical does it become; and certainly nothing tends to strip from it that mantle of mystic majesty with which antiquity has invested it, than the attempts made by Messrs. Smith, Brown, and Co., to improve it and make it a practicable and practised art. There is a sort of unintelligible grandeur about it when beheld as a creed of remote ages, dimly seen through their long vista, with such ideas. The Dragon's head and Dragon's tail agree, but in a work lately* published, occurs the following passage: "These points are by the author of this work deemed as useless superfluities, the relics of the *superstitious absurdities* of the dark ages, invented probably to serve

* A Manual of Astrology, by Raphael, 1828.

tail of the Dragon when we reflect on the great importance of the Moon; and that the one, which is her ascending node, must make her influence favorable; the other, which is her descending node, must have a contrary effect.

the vacuum in the art created by the non-discovery of Herschel, and can be dispensed with." Sir William Herschel discovered his planet for astronomers, not for astrologers; the latter did very well without it, and ought to have paid no attention to him, even had he discovered fifty planets.

CHAPTER VII.

MEDICAL ASTROLOGY.

There is no science in which Astrology has had so great or so mischievous effects, as in medicine. The benefits which it is sometimes supposed to have conferred on the world, in exciting the attention of mankind to Astronomy, have been far outweighed by the injury it has inflicted on medical science. Alchemy itself has been less deeply and less extensively prejudicial. The division of the human body among the signs and planets, and the attributing peculiar diseases to the diversity of their influences, though originating in a scheme of divination, were of course soon amalgamated with the yet infant art of healing. Times were sought, in which medicines might be administered and operations performed under favorable stellar aspects; remedies were to be prepared, and simples culled in the hours ruled by the planet under whose government they were; and ample reasons were thus supplied by which the failure of their effect, the unfortunate result of an operation, or even the death of the patient might be accounted for on scientific principles; and the physician, even when most unsuccessful, might be accounted most learned. In the East, this is the case to this day; and there is on record a curious instance of an Asiatic prince, who having for many years been in ill health, his

physicians fearing that he would die, an event which would involve their own destruction, cunningly discovered that the blame all rested on those who had superintended the ceremony of his receiving a name; and accordingly he was re-crowned by another designation.

Cornelius Agrippa[1] observes, "that man's mind, when most intent upon any work through its passion and effects, is joined with the mind of the stars; and by this means, whatsoever the mind of him that is in vehement love affects, hath an efficacy to cause love; and whatsoever is dictated by the mind of him that strongly hates, hath an efficacy to hurt and destroy. The like is in other things, which the mind with strong desire determines. For all those things which the mind does, and dictates by characters, figures, words, orations, and gestures, acquire wonderful virtues from the soul of the operator, in that hour when the celestial influence moveth the mind in that manner." This is rather different from the opinion of Roger Bacon concerning characters and talismans. He observes:[2] "Yet it is to be allowed, that a skilful physician, and indeed any one else, who finds it necessary to cause mental excitement, may with good effect make use both of charms and fictitious characters (as Constantine the physician observes), not because those charms and fictitious characters have intrinsically any effect, but in order that his medicine may be the more confidently and eagerly taken, and the mind of the patient be excited; and he may thus

[1] Occ. Phil. lib. i. c. 67.
[2] Bacon de Secretis Op. Artis et Naturæ, c. 2.

freely trust, and hope, and rejoice. For the mind, when so excited, has over its own body a great power of restoration; so that from infirmity the patient, by joy and confidence, may arrive at a state of convalescence. If therefore a physician, to magnify his office, that his patient may be excited to hope and confidence should do anything of this kind, and not for fraudulent purposes, but that his patient may recover, he is not to be condemned, as Constantine says. For he himself, speaking of those charms which are worn round the neck, defends them on this principle; that the mind has, by means of its strong affections, great power over the body, Avicenna teaches, and with him all sages agree."

This counsel exhibits a melancholy picture of medical science at the time in which it was offered. It shows how it was degraded to flattering the prejudices of the ignorant,[1] till the system of such flattery became a part of medicine itself. That the appeal to the imagination is not to be neglected, every physician will willingly admit; but to give it in ordinary cases undue prominence, is to make a free inlet for the abuses of every species of quackery. Bacon was far from disbelieving the power of planetary talismans, if properly made; for in a passage but a few lines before that

[1] Of the state in which medical science was in the time of Proclus, that philosopher gives a convincing proof in his doubts concerning Providence. "For when the loins are diseased, physicians cauterize not the parts which are near, but those which are opposite to the loins; and when the liver is imposthumated, they scarify the epigastrium. When likewise the hoofs of oxen are extremely tender, they anoint the tips of the horns, and not the parts which are proximate to the hoofs. For the effect produced in them is not through the parts which are near, but through those which from co-passivity are in want of sanation."— TAYLOR'S *Translations*, p. 66.

above quoted, he says,[1] "But they who know in *fit constellations* to make their works (talismans) according to the configurations of the heavens, may not only dispose characters, but all their operations, both of nature and art, according to the celestial virtues; but because it is difficult in these things to know the nature of celestials, there are many errors committed by the major part of operators and but few know how profitably and truly to order them. And on this account the multitude of prognosticators, and of those who operate by virtue of the stars, perform not much, nor do they anything that is useful, *although those who are skilled, and have sufficient science can in fitly elected seasons, both act and predict to good and useful purpose.*" These talismans which are here mentioned, were the greatest instruments of astrological medicine; and though many of them were merely of a magical character, and had nothing to do with stellar influences, yet in general they owed their virtue to the figure engraved in the hour, and picturing the spirit of some planet.

Cornelius Agrippa gives many such, stating the uses for which they are to be made, and in whose name aid is to be invoked, when they are used. At a time when many diseases were attributed to the direct action of evil spirits, the practice of using such charms would, of course, prevail; they were supposed to bring the power of one spirit in opposition to that of another; and he, who was afflicted by a demon, whose nature was

[1] Bacon, ut supra, c. 2.

decided to be like that of Saturn, and whose attacks were exasperated by an unfavourable position of that planet, could scarce fail of being cured by a sigil made in the hour, and bearing the character of Jupiter. Such an instance is related by Lilly in his autobiography. The first master of that noted personage married a widow, whose former husband, lodging one night at a country inn, and sleeping in the chamber which had been once occupied by a grazier, who cut his throat there,—the spirit of this grazier followed the traveller a long while, appearing to him from time to time, and tempting him to cut his throat. His wife at last prevailed on him to communicate to her the secret of his dejection; and when she knew, she obtained from Dr. Simon Forman a charm to prevent this in future. On the death of her husband, she wore the talisman always about her person, with not a few others; for Lilly says,[1]—"When my mistress died, she had under her armhole a small scarlet bag, full of many things, which one that was there delivered unto me. There were in this bag several sigils; some of Jupiter in trine, others of the nature of Venus; some of iron, and one of gold,—of pure angel gold, of the bigness of a thirty-three shilling piece of King James's coin. In the circumference on one side was engraven Vicit Leo de tribu Judæ Tetragrammatori +. Within the middle there was engraven a holy Lamb. In the other circumference there was Amraphel and three +. In the middle, Sanctus Petrus, Alpha et Omega" Lilly seems to have had a very exact idea of its value; for he says,

[1] Lilly's History of his Life and Times (Burman's edition), p. 15.

that he carefully copied the inscription, and then, utterly regardless of the hour in which it had been framed, and in which consisted its virtue, he sold it for thirty shillings,—the value of the metal;—a proof that however Lilly might think afterwards, he was no believer in sigils at the beginning.

The plants and minerals, which were under the rules of particular planets, were supposed to have double power in the hour of those planets' supremacy; whereas, in the hour of supremacy of a contrary planet, they lost their virtues, and became ineffectual. It was attempted to prove this from Scripture; for the blessing of Moses to the tribe of Joseph is thus rendered by Arias Montanus, and by our own translation; "And of Joseph he said, blessed of the Lord be his land, for the precious things of heaven, for the dew and for the deep that coucheth beneath, and for the precious things put forth by the Sun, and for the precious things put forth by the Moon."[1] This, it is contended, was an evidence of the solar and lunar influence upon things animate and inanimate. It was not the mere ordinary effect of the seasons; for that was promised in the earlier part of the verse, and Joseph, who was endowed with wisdom from above, who had the power of divining, and was skilled in the secret arts of the Egyptians, might be supposed able to give his children a heritage of the secrets of Nature. The idea was, that the spirits of the planets radiated their influences as musk or camphor do their odor, and

[1] "Et ad Joseph dixit, Benedicta Domini terra ejus, de deliciâ cœlorum, de rore et voragine cubanti deorsum, et de deliciâ proventuum solis et de deliciâ ejectionis lunarum." Arias Montanus. Deut. xxxiii. 13, 14.

that, according as those radiations were of a similar or dissimilar character to that of the human frame, so they were beneficial or hurtful; but it might be, that the effects of a malevolent planet were sometimes good. Thus a cold planet might, though its influences were generally evil, be advantageous in fever; and the plants and minerals which partook of its nature might then be administered with effect. To prove this theory, the writers who adopted it, advanced many arguments. They contended that the spirits of the planets were far more powerful, both for good and evil, than men were. If, therefore, men had so great influence, merely by their personal presence over the health and happiness of others,—if a portion of the same power and often no small portion, was enjoyed by animals ranking much lower than man in the scale of creation,—why should we discredit the power of active and subtle spirits, when their activity and influence are concentrated by the use of metals and plants which they are known to delight in?

Roger Bacon expresses himself very strongly upon this topic of influences. "We see, that animals change and alter that which is presented to them. The basilisk kills by a single look, and the wolf, if he sees a man, before he be seen, renders a man hoarse. The hyena does not permit a dog to bark within her shadow, as Solinus relates."[1] Since, therefore, plants and animals cannot attain to the dignity of human nature, much more can man cause to be flung forth from him virtues and appearances and colors to the change of bodies without him.

[1] De Sec. Op. Art. et Nat. cap. iii.

"Solinus relates, that in Scythia there are women having two pupils in one eye—(whence Ovid remarks, 'nocet pupilla duplex'), and when they are angry they kill men with one glance." After this he proceeds to show, that sickness, and not only sickness but good health, is contagious; that vice and virtue are propagated in like manner, a singular gloss upon St. Paul's quotation from Menander,[1] and states that if a person afflicted with any contagious disease, leprosy for instance, were earnestly to desire "ex desiderio forti et cogitatione et solicitudine vehementi" to infect any other person, even though the leper touched them not, he would much sooner accomplish his diabolical intention, and the party would become infected much more powerfully and rapidly than if no such wish existed in the mind of the diseased person. Indeed, without some such mental effort, leprosy would only be communicated by contact.

This notion of radiated influences is the foundation of Medical Astrology, as that of informing spirits was the root of Astrology in general; and when the science had gradually taken the form which in the middle ages it presented, there was material enough for a medical system, which those who professed any part of the science could not deny, and according to which they very rarely refused to practise. Let it be supposed that an individual is taken ill. The first thing to be done was to ascertain by an astrological scheme the nature of the disease. For instance, if the Moon is in Capricorn,

[1] "Evil communications corupt good manners." 1 Cor. xv. 33.

Φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί. Thais of Menander.

and afflicted by Saturn, then the patient suffers "heaviness at the breast and stomach, difficulty of breathing, and dry cough; the lungs oppressed; more pain by night than by day, with intense fever, often headache and noise in the head. The cause is from great cold, melancholy, and disorderly diet."[1] Then to ascertain what remedy is indicated, which is found also by a due consideration of the herbs, plants, and minerals given in astrological tables; and next at what hours they are to be administered. Thus "When you give medicine, let the moon be in a watery sign, or let a watery sign ascend, and let the Moon be aspected by any planet which is direct, and if swift in motion and under the earth the better. But by no means let the Moon be aspected of any retrograde planet, for then the patient will be apt to vomit."[2] "When you intend to give a vomit, let either the Moon or the Lord of the Ascendant be in an earthy sign aspected by a planet retrograde."[3] The author from whom these directions are taken, gives a recipe for making that celebrated sympathetic powder[4] for which Sir Kenelm Digby was famed "Take Roman vitriol six or eight ounces, beat it very small in a mortar, sift it through a fine sieve, when the Sun enters Leo. Keep it in the heat of the Sun by day, and dry by night, and marvellous cures may be done by it." Sir Kenelm him-

[1] Blagrave's Astrological Practice of Physic, p. 85.
[2] Id. p. 91. [3] Id. p. 93.
[4] The doctrine of sympathetic cures prevailed among the Anglo-Saxons to a great extent. It appears from the Thirty-first Canon of Egbert's Penitential that women sometimes took the blood of their husbands as a medicine. "This usage was probably founded on some old heathen superstition and popular credulity was likely to gather strength from ecclesiastical prohibition."—Soames's *Hist. Anglo-Saxon Church*, vol. i. p. 264.

self gives a singular account of its effects. He took a bandage which had been used by a gentleman whose hand had been wounded in a duel, and dipped it in a solution of this sympathetic powder. No sooner was the bandage wet than the pain in the hand ceased; and afterwards, when Sir Kenelm took the bandage out of the solution, and hung it by the fire to dry, the gentleman suffered the most acute pain in his hand, and declared that he felt as though it were on fire. The bandage was again put into the solution and kept there till the patient recovered. Blagrave professed to use a mixture of two powders; one the ashes of some plant recommended for the disease, and the sympathetic powder of Sir Kenelm Digby abovementioned. He bled the patient, and mixing the two powders with a little of the blood, he put it into a bag, and caused it to be constantly worn.

A favorite recipe of the same period (the seventeenth century), was to bore a hole in an oak or other tree, in the hour of certain planets, varying according to the disease which required a cure; laying the sawdust thus procured to the part diseased, and then putting in the hole made in the tree, cuttings of the hair, and parings of the nails of the party affected, as the juices of the tree filled up the hole which had been made, so would the cure be performed on the party afflicted. He was not to neglect other remedies, such as proper medicine and judicious diet, and if all proved unsuccessful, then it was evident that the hole had been bored in the hour of some unfortunate planet; if the patient recovered, then the credit was usually

divided between the tree and the planet, unless the physician were an astrologer. Another very efficacious remedy was the following ointment:[1]

RECIPE:

The moss of a dead man's skull	℥ij.
Human fat[2]	℥ij.
Mummy	℥ss.
Human blood	℥ss.
Oil of Linseed	℥ss.
Oil of roses	℥ij.
Bole arm	℥ss.

This ointment was supposed to combine all the virtues of all the planets in cases of wounds; and its effects were exactly similar to those of the sympathetic powder. When we look over remedies like these, we look at a state of grossness which prevails now scarcely anywhere but among the Obi worshippers of Africa; their charms, both for good and evil, bear a strong resemblance to such elegant preparations as the above. But in the West of England it is by no means an uncommon occurrence for a druggist to be asked for the "oil of bricks" or "oil of swallows," the "oil of stones," or the "oil

[1] Blagrave, Astrol. Pract. of Phys. p. 134.

[2] These remedies must, it seems, be gathered with great care; for the protection of benign planets was here peculiarly necessary, to say nothing of the astral spirit of the departed person, of which notice will be taken in due time. Our author in another place has the following words: "Si acceperis terram cadaverosam cujuscunque viri mulierisve qui notabili quocunque morbo moriabatur eandemque des ullo masculo aut fœminæ, eodem morbo contaminabuntur, in morbis aliquibus odore tantum hoc afficitur, exempli gratia in peste, morbo Gallico, elephantiasi, sive lepra."—Page 135.

The remedy given in the text is also to be found in Baptista Porta, on Nat. Mag. b. viii. c. 12, where he states that it was an invention of Paracelsus, and given by him to the Emperor Maximilian. In case of wounds it was to be applied not to the injured part but to the weapon that caused the injury, and the effects were very wonderful.

of earthworms," all which have had their virtues when astrologically made. The idea of Astrology is now lost among the poor people who require such medicines, but the virtues of the nostrum are still traditionally believed.

CHAPTER VIII.

MAGIC.—INTRODUCTION.

Next to Astrology in the order of the Occult Sciences comes Magic; which has been defined in various ways according as it has been thought to be, or not to be, of a supernatural character. To a certain extent, however, all Magic may be reckoned supernatural, for even the occult properties of herbs, animals, and stones, were said to be consequent upon their astrological government, and only to be made fully available by those who used them in the propitious planetary hours; and as spiritual influence is at the very root of Astrology, Magic, which depends upon that Science, cannot be supposed free from it. But if, instead of considering it as a part of that system called the Occult Philosophy, we examine its probable origin, it will seem to have arisen from the accounts of miracles wrought perhaps before the flood, and handed down by tradition to subsequent ages. Contemplating these relations, the minds of men in a state of heathenism would naturally be led to one of two conclusions. Those who looked with implicit faith upon the religion of the country, who accepted all its dogmas, and believed all its legends, would suppose that such wonderful events which came to their knowledge, were done by means of superhuman aid. Those on the contrary, who saw the absurdities of paganism, and especially those

who were observant of natural phenomena, would be led to attribute every miraculous event of which they had heard, to the power of Science. But as there would be not a few, who would in some degree mingle these two characters, and as the inefficacy of Science in equalling the wonders of traditions, would become continually more evident, so we might expect to hear of two kinds of Magic, each prevailing in turn, as superstition or Natural Philosophy ruled the taste of the times.

The division of Magic into Natural and Geotic, was not, however, generally adopted until the Occult Philosophy was near the term of its extinction. In the earlier ages, the question was discussed with considerable vehemence, whether the mass of wonder which was generally admitted, and to which every succeeding age had made large additions, was all the work of sorcery, performed by means of a compact with evil spirits; or, whether it was *all* produced by a profundity of research, and a depth of scientific knowledge unknown even in this age of Brande and Faraday, Herschel and Airy, Whewell and Buckland.

The doctrines of the Epicureans with respect to the atoms of which matter is composed, tended very much to support the position of those who attributed all the recorded wonders of Magic to natural causes. That minute particles of matter, of peculiar form, differing according to the nature of the object from which they proceed, are flung off from all kinds of bodies, in the form of effluvia, and that these operate upon other bodies by means of their form, and are agreeable or dis-

agreeable in their effects, according as the effluvia of the emittent body are or are not of a similar shape to the pores of the receiving body,—are some of the maxims upon which their theory is built. "Thus, there be certain seeds," says De Loire,[1] "within the eyes of cocks, which shining and shooting into the eyes of lions, do so pierce and strike their eye-lids, and do inflict upon them such pain and grief, that they are constrained to fly from them, being not able to abide or endure the sight of the cock."

He afterwards combats this hypothesis and endeavours to build a system on the ruins of the Epicurean philosophy, which shall prove Magic, Witchcraft, and Necromancy to be by the devil's aid attainable. But the consequences of these doctrines (those of the Epicureans) were, that it was deemed possible by a diligent study of the laws of Nature, and the properties of matter, to obtain a power over those atoms before-mentioned, to control and influence them in the same way that Nature does, and by this means, not only to hasten or retard her operations, but even to suspend their effect altogether. Thus it was supposed, that, by the study of Natural Philosophy, the very laws of the Universe might be contravened. Magic, as treated of by the writers on Occult Philosophy, is the imagination of intellects of the very first order. It is an attempt, though an unsuccessful one, to analyze creation, and develope the principles by which it is ruled. It was founded upon the sand, and the structure has fallen; yet we

[1] Theatre of Spectres, c. iii.

cannot refuse our admiration to the ruins. The definitions which have been given of Magic will be worth transcribing, as they show that it was a sort of transcendental Natural Philosophy, and not sorcery, that was recommended to be learned. Take that of Elias Ashmole; "Judicial Astrology[1] is the key to Natural Magic and Natural Magic the door that leads to this blessed stone, namely, the 'philosopher's,' howbeit the ignorance and malice of some times, and the common custom of ours, hath falsely and abusively called it Necromancy; and what acts are raised from the doctrine of devils, Magic; without affording that just and due distinction which ought to be made between them; and what greater injury to learning than to confound laudable knowledge with that which is impious and devilish. For, if there be anything in that which we call Magic, other than a searching into those hidden virtues which it hath pleased God to bestow upon created things, though closely locked up by the curse whereby we aptly apply agents to patients, I say if there be anything else, they are but subtle falsehoods that shelter themselves under that title." Paracelsus speaks with great energy of this confusion, he inveighs against "such as rank true magicians with conjurers, necromancers, and witches, those grand impostors who violently intrude themselves into Magic, as if swine should enter into a fair and delicate garden."[2] It is a most secret and hidden science of supernatural things in the earth, so that whatsoever is not to be found out by man's

[1] Theat. Chem. Brit. p. 4, 43. [2] De Occult. Phil. c. 2.

reason may be by this act; "yet in itself it is most pure and not defiled with ceremonies nor conjurations as necromancy is." Cornelius Agrippa says, "Magic[1] doth contain the most profound contemplation of the most secret things, together with the nature, power, quality, substance, and virtues thereof; as also the knowledge of all Nature that instructs us concerning the difference and agreement of things amongst themselves, whence it produceth its wonderful effects by uniting the virtues of things through the application of them one to the other, and to their inferior suitable objects."

We must not be misled by these phrases, however, and suppose that Physics then stood on the same kind of foundation as it does now. Much of the supposed knowledge of that day was merely traditional; it rested upon the dictum of Aristotle, or even of Pliny, and very little had been verified by experiment. While, therefore, so much was supposed to be in the power of the philosopher, the directions for obtaining and using that power partook in no small degree of the mystical character. A bold theory had been struck out, and it was necessary to support its positions with something like argument, and the mass of magical fable from Pliny downwards, contained relations, which were received as facts, and which were amply sufficient to make out *any* system. But, when instruction was demanded by the students of this theory by which they might carry it into practice, the professors were reduced either to transcenden-

[1] Occult. Phil. lib. i. c. 2.

talize until they became quite unintelligible, or to descend to absolute quackery; and sometimes they adopted a mixture of both modes. The work of Cornelius Agrippa is a remarkable instance of this. When theorizing, he observes: "For[1] this is the harmony of the world, that things supercelestial be drawn down by the celestial, and supernatural by natural, because there is one operative virtue that is diffused through all kinds of things by which virtue indeed, as manifest things are produced out of occult causes, so a magician doth make use of things manifest to draw forth

[1] Corn. Agrippa de Occult. Phil. lib. i. c. 38. Ashmole enlarges on the subject: "And now that I may come closer to what Norton intends, and bring Magic nearer to our purpose, we must understand that the order and symmetry of the universe is so settled by the laws of creation, that the lowest things (the sub-celestial or elemental region) should be subservient to the middle; the middle (or celestial) to those above; and these, the supercelestial or intelligible to the Supreme Ruler's beck. With this it is farther to be known that these superiors and inferiors have an analogical likeness, and by a secret bond have likewise a fast coherence between themselves through insensible mediums; freely combining, in obedience to the Supreme Ruler, and also to the benefit of Nature. Insomuch, that if we take the same harmony in the reverse, we shall find that things supercelestial may be drawn down by celestial and supernatural by natural; for it is the maxim of Old Hermes,—'Quod est superius est sicut id quod est inferius.' And upon this ground wise men conceive it no way irrational, that it should be possible for us to ascend by the same degrees through each world to the very original world itself, the Maker of all things, and their First Cause. But how to conjoin the inferiors with the virtues of the superiors (which is marrying elmes to vines) or how to call out of the hidden places into open light the dispersed and seminated virtues (*i. e.* virtutes in centro centri latentes) is the work of the Magi or Hermetic Philosophers only, and depends upon the aforesaid harmony, for they know that the production of things is natural; but the bringing forth of the virtue is not natural, because the things are create, but the virtues are uncreate. Hence it is that the power and virtue is not in plants, stones, minerals, &c., though we sensibly perceive the effects from them; but it is that universal and all-pervading spirit, that one operative virtue and immortal seed of earthly things, that God in the beginning infused into the chaos, which is everywhere active, and still flows through the world in all kinds of things by universal extension, and manifests itself by the aforesaid production, which spirit a true artist knows so how to handle, that though its activity be dulled and straightly bound up in

things that are occult, namely, through the rays of the stars; through fumes, lights, sounds, and natural things, which are agreeable to celestial, in which besides corporeal qualities, there is a kind of reason, sense and harmony, and incorporeal and divine measures and orders."

When giving directions for practice, he gives way to all the absurdities of the Cabala. The idea that all things in Heaven were created after a pattern existing in the Divine mind, and earthly things after the pattern of heavenly, gave rise to the theory, which, together with the atomic doctrines of the Epicureans,[1] made up the system

the close prison of close and earthly bodies, he can take it from corporiety, free it from captivity, and let it loose that it may freely work as it doth, in the etherial bodies. But the means whereby it is to be done, which is the first preparation, all philosophers have hitherto concealed, and unless it please God to reveal it, like the Jewish fire, it must be kept hidden; and till he doth, there is no human industry that can forcibly wrest the knowledge thereof out of that Almighty hand. Si te fata vocant aliter non (Augurelli). Look not then for it at the hand of man, for it is the gift of God only. It is, as Norton says, a singular gift and grace of the Almighty. Man has it not, that is, not to bestow where he will, and nil dat quod non habet. In fine, if any man be so blest as to discover and unveil our Diana, he shall find and confess that he was beholden to Natural Magic for directions at the beginning, middle, and end; and when it is wrought up to his highest degree of perfection, he shall see things not fit to be written, for (and I aver it with awful reverence) he shall attain angelical wisdom."—*Theat. Chem. Brit.* p. 446.

These very words occur in the notes to a body of treatises professing to explain all these mysteries; it would be difficult to find an instance of a man exhibiting more acuteness in bolstering up a system of superstition, in which he devoutly believed, than Elias Ashmole.

[1] Dr. Campbell, in his Hermes Redivivus, quotes a singular book published under the title "Melanges d'Histoire et de Littérature," par M. de Vigneul Marville. Bonaventure d'Argonne was the real name of the author, who called himself Vigneul de Marville, he was a Chartreux, and died about 1704. The following tale is told by way of exemplifying the notions above named. "The day after our arrival in London, several tradesmen came to our lodgings in order to sell us the commodities and curiosities of their country. Every one of the company fixed readily his attention on what pleased him most; some brought gloves, others ribbons, and others silk-stockings. The merchandise which fell to my share was several perspective glasses and microscopes; he who sold

of Magic. The sympathetic union which was supposed to exist between the visible or elemental creation; the spiritual or intellectual world and that plan in the Divine mind which was denominated the original world, while it accounted for all the wonders to which the Art Magic might pretend, at the same time stamped upon it the mark of considerable sublimity. The doctrines of the Epicureans with regard to matter communicated somewhat of a more profound character, and the union of the two was irresistibly attractive to the savans of the middle ages. A better illustration of the atomic theory can hardly be found than the cause assigned by modern philosophers for the difference of colors. Light is found to be composed of particles of seven

them was an excellent mathematician, a man of great capacity, and could speak French tolerably well. I kept him to dinner, and, as he was mighty well pleased with the entertainment, he told me, after he rose from the table, that he had a great curiosity to show me. He then took out of a shagreen box an instrument in a tortoiseshell case, which proved to be a most excellent microscope. I may well bestow this epithet upon it, since it was so excellent as not only to discover an infinity of bodies imperceptible to the naked eye, but even the atoms of Epicurus, the subtle matter of Descartes, the vapours of the earth, those which flow from our own bodies, and such as bring down to us here the influence of the stars. The first experiment I made was looking on the person from whom I received it, at the distance of four or five paces, which gave me an opportunity of discerning an infinite number of little worms that were feeding most voraciously upon his clothes; by which I perceived, that, contrary to the common opinion, it is not we who wear out our clothes, but they are fairly eaten off our backs by these invisible insects. I changed my situation, and considered my mathematician in another light. He appeared to be enveloped in a dark cloud. He told me that this appearance was owing to his perspiring strongly after dinner, and that this ought to convince me of the truth of what Sanctorius had delivered in respect to the proportion between this and other secretions. We next went into the kitchen where there was a large piece of beef roasting for the servants, and I had the pleasure of seeing with the same microscope, how the fire separates all the parts of the wood upon which it acts, and darts them by the violence of its motion against the beef that turns before it, wounding it, as it were, with an infinite number of shafts, and so tearing it to pieces, some of which

different colors; which by their combination produce every variety of hue. Now the texture of bodies, not their visible texture, but the construction of their invisible atoms, is such as to absorb or to reflect certain of these colors; that is, to receive into their pores, or to reject the particles which make those colors. Thus a piece of blue cloth is of such a texture as to admit into its pores the particles which produce red, orange, yellow, green, indigo, and violet, and to reject the blue, which being thus separated from the rest, becomes visible. If this cloth be dyed black, the blue will be admitted into its pores, as well as the other colors, and the result will be a privation of light; the cloth will be black. Again, white cloth, or any white substance, refuses admittance to any par-

are converted into juice, and others into a delicate kind of smoke or vapour which filled the kitchen, and was very sensibly distinguished by our nostrils. Going out of the house we saw four young men playing at ball. I, at first sight, felt a strong inclination in favour of one, and as strong an aversion against another, whence I began earnestly to wish that this might win, and that might lose. I examined both with the microscope, and thereby easily distinguished the source of these passions. As the men were extremely heated with their exercise they perspired strongly, so that clouds of the matter flowing from them reached us; my glass shewed me distinctly that the matter perspired by him for whom I felt an inclination was exactly similar to what was perspired by myself; whereas, the matter flowing from the other person was absolutely unlike to mine in all respects, and so jagged and bearded that it seemed to wound and pierce me like so many arrows; hence I discerned that the true cause of our sudden inclinations and aversions consists in the figures of the matter perspiring from us and from others, and in the similarity or contrariety of these insensible vapours. We went out of the city, and at some miles distance, we saw some gentlemen diverting themselves in coursing a hare. As the poor creature passed almost close by us, I had just time to catch a glance of her with my glass; she appeared to me like a ball of fire moving with prodigious rapidity, and leaving a mighty smoke behind her. This was the matter perspired by the animal, and I saw that the dogs followed exactly the tract of that smoke, and were never at all at a loss, except when the wind dissipated the cloud that issued from the flying hare."—*Melanges d'Histoire et de Litérature*, tom. ii. p. 461. Hermippus Redivivus, p. 85.

ticle of light within its pores, and thus, no part being separated from the rest, the substance keeps the color of the mixed rays or particles of light, namely, white. But the change produced by dyeing, for instance, is wrought upon the most minute fibres of which the cloth is composed, fibres of which no microscope can be made powerful enough to exhibit the texture, or to trace its change. The dyer knows, that a certain drug will change the color of his cloth; but how this change will be effected, he has not the slightest idea. The philosopher would tell him, that the texture of the fibres will be altered, and the pores made to vary in size and shape, so that particles of light which were before rejected, will now be received, and others received which before were rejected. But there is a step which the philosopher has not taken, he cannot tell what is the alteration that has taken place; how the pores are now shaped, and of what comparative size they are. Yet investigations far more subtle than this must be satisfactorily prosecuted before the theory of Magic—Natural Magic, can be reduced to practice.

We speak of chemical and electrical and mechanical action; but there can be no doubt that were our organs delicate enough to perceive it, mechanical action would be the only mode of operation which it would be necessary to admit. The subtle and invisible fluids, light, heat, galvanism, magnetism, electricity, whether they be all the same or whether they are distinct fluids, are unquestionably material, and if so they must act by impact.

We cannot see the particles of an acid redden litmus paper, or oxydate the surface of a metallic plate, as we can see the tool of a carpenter make in his hand the block into a box, nor can we see the particles of heat or caloric unite themselves with those of water, drive them asunder, and render them lighter than atmospheric air; it is not possible to make instruments by which these operations could be made visible to our eyes. Hence it is highly probable that the knowledge of such *facts* will be all to which we can ever attain. The magician, however, considered according to the theory which has been thus illustrated, must be aware of the manner in which each step of these changes is taken. He must behold these ultimate atoms, and examine the effects wrought upon them by these invisible and imponderable fluids; he must be acquainted with the laws of life, and be able to investigate their operation upon organized matter; besides this he must be capable of reducing all his knowledge to practice; of so using the elements, so combining and separating them as to be in the place of Nature; and in a small circle to rule her and them at his will.

These were the pretensions of Natural Magic, nor can we wonder that those who deemed such things within the grasp of the human intellect, should declare that the Almighty himself would overrule the studies pursued by the votaries of such sciences; would allow none to become adepts save those who feared Him, and kept His commandments. This is the cause of the religious matter found in such

writers as Ashmole and Thornburgh: that pious exhortations are sometimes found in astrological and magical treatises by writers of a very different stamp must be acknowledged, but it is only in imitation of earlier and better authors.

CHAPTER IX.

OF THE EARLY HISTORY OF MAGIC, AND PARTICULARLY AMONG THE EGYPTIANS.

THE fabulous ages of Magic, that is, those ages of whose magical pretensions we have no contemporary account, begin, as we might have expected, with the creation; and Adam being instructed by his Creator in all the properties of Nature, all the mysteries of the planet created for his abode, and of the system to which it belonged, was of course the first adept. Here too we find the division of the wonder-working art into Magic and Sorcery; the one comprising the knowledge how to produce marvellous effects by natural agents; the other, the knowledge of those means, by which power might be obtained over spiritual essences.[1] The earliest account of anything supposed to be connected with Magic, is to be found in the history of Rachel. When with her sister Leah, and her husband Jacob, she had left the house of her father. "Rachel[2] had stolen the images that were her

[1] "Fallax prior et nociva satis diabolum indicat auctorem; Naturalem vero legitimamque Magicen cum cæteris scientiis Adamo Deus largitus, a quo posteritas docta per manus et orbem eam propagavit; eo ut Psellus et Proclus advertere nihil est aliud quam exactior quædam arcanorum Naturæ cognitio quâ, cœlorum ac siderum cursu ac influxu ac sympathiis atque antipathiis rerum singularum observatis, suo tempore, loco, et modo, res rebus applicantur ac mirifica quædam hoc pacto perficiuntur quæ causarum ignaris, præstigiosa vel miraculosa videntur."—*Disquisitiones Magicæ*, lib. i. c. 3.

[2] Gen. xxxi.

father's. . . . Then Laban overtook Jacob . . . and Laban said . . . yet wherefore hast thou stolen my gods? . . . and Jacob answered, and said, With whomsoever thou findest thy gods, let him not live; before our brethren, discern thou what is thine with me and take it to thee. For Jacob knew not that Rachel had stolen them. And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tent, but he found them not. Then went he out of Leah's tent and entered into Rachel's tent. Now Rachel had taken the images (תרפים teraphim), and put them in the camel's furniture and sat upon them. And Laban searched all the tent but found them not. And she said to her father, let it not displease my lord that I cannot rise up before thee, for the custom of women is upon me. And he searched, but found not the images." This passage has given no little trouble to commentators; but most of them seem to consider these teraphim as something of a magical nature. The targum of Jonathan Ben Uzziel gives the following version:—And Rachel stole the images of her father; for they had murdered a man, who was a first-born son, and, having cut off his head, they embalmed it with salt and spices, and they wrote divinations upon a plate of gold, and put it under his tongue and placed it against the wall, and it conversed with them, and Laban worshipped it. And Jacob stole the science of Laban the Syrian, that he might not discover his departure."

The Persian translation gives us astrolabes instead of teraphim, and implies that they were instruments used for judicial Astrology; and that Rachel stole them

to prevent her father from discovering their route. At all events the teraphim were means of divination among believers and unbelievers; they were known among the Egyptians,[1] and among the Syrians. What makes it extremely probable that they were not objects of religious worship is, that it does not appear from any other passage of scripture that Laban was an idolator; besides which Rachel, who was certainly a worshipper of the true God, took them, it seems, on account of their supposed supernatural powers. And when Laban inquired for them, the nature of her reply[2] evidences, that she could not have regarded them as invested with any degree of sanctity. Laban was satisfied with her answer, and desisted from the search.[3] It must, however, be observed that some have supposed these teraphim to have been talismans for the cure of diseases; and others, that being really idols, Rachel stole them to put a stop to her father's idolatry. There is not a very dissimilar account related, Judges xviii, of Micah and his teraphim, which seems sufficient to prove, that the use of them was not considered inconsistent with the profession of the true religion.

The account of the mandrakes mentioned in the thirtieth chapter of Genesis, can hardly be adduced as bearing any relation even to Natural Magic, though in subsequent ages, some very extraordinary properties were attributed to that plant. It was said to grow in the shape of a man, and to utter a cry

[1] Spencer, Dissertatio de Urim et Thummim.
[2] See Leviticus, xv. 19.
[3] See Dr. Clarke's Commentary in loco.

so dreadful when pulled from the ground, that those who heard it would speedily and miserably perish. So long and so extensively did these ideas prevail, that Sir Thomas Browne (Pseudodoxia Epidemica)[1] argues at great length against them; noticing that the same effect was by Josephus attributed to the herb Boarus; by Ælian of a plant called Cynosphastis; and by Homer of one named Moly.

Μώλυ δε μὲν καλέουσι θεοὶ καλεπὸν δέ τ' ὀρύσσειν
'Ανδράσι γε θνητοῖσι, θεοί δε τὰ πάντα δύνανται.

"Now parallel, or like relations," observes Sir Thomas, "alternately relieve each other, when neither will pass separately; yet they are plausible together, their mutual concurrences supporting their solitary instabilities." There seems also no need to call in the aid of Magic to interpret the incident of the peeled rods laid by Jacob before the cattle about to conceive.[2] The cup of Joseph,[3] whereby he divined, was certainly, according to all the Jewish accounts, one possessed of wonderful properties. There was, as far back as any records go, a tradition extant in the East, touching a cup, which passed into the hands of several mighty sovereigns, which represented the whole world in its concavity, and displayed all actions that were being or had been performed. When we come to speak of magic mirrors, and crystals, we shall again recur to this cup. It was called the cup of Giamshid, and was said to have been discovered full of the elixir of immortality, while digging to lay the foundations of Persepolis.

[1] Inquiry into Vulgar Errors, p. 104—9. [2] Gen. xxx. [3] Gen. xliv. 5.

The next mention of Magic is in the case of the Egyptian magicians; and this requires a little more extended consideration, because it is not even in this day considered superstitious to believe the wonders wrought by the magicians of Pharaoh to have been really produced by supernatural means. If the tenor of Scripture, and the nature of the case, therefore, will allow us so to dispose of these wonders as to dispense with supernatural aid, then the question of Magic may be considered as fairly settled,—for, surely, if ever there were genuine magicians, those of Pharaoh had a right to the title. Referring then to the Book of Exodus, we find that the Lord had listened to the cry of his oppressed people, and was resolved to bring them out of Egypt with an high hand, and an outstretched arm. Moses, a Jewish child who had by stratagem been saved from the general destruction of the male children of the Hebrews, had been brought up in the palace of the king, and adopted by the princess his daughter. The noblest education which Egypt, then the sole seat of learning and art, could bestow upon him, was not thrown away. He distinguished himself by his mental attainments, and, according to Josephus,[1] by his military exploits. Warned by an oracle, the king, when attacked and harassed by the Ethiopians, placed Moses at the head of his army. His choice was justified by the event. Moses repulsed the Ethiopians, and carried the war into their country, where he besieged them in the city of Saba. Here the eyes of Tharbis, the daughter of the Ethiopian monarch, were attracted towards the Egyptian com-

[1] Jos. Ant. lib. ii. c. 9.

mander, and she promised, if he would engage to marry her, that she would put the city into his hands. He agreed to the conditions, took the city, and married the princess.

Jannes and Jambres, the names assigned by tradition[1] to the chief magicians of the times, were, according to Abul Faraje (edit. Pococke, p. 26), the preceptors in Magic of those who afterwards proved by so many miracles the vanity of their art. Moses, however, who had so many titles to Egyptian gratitude was the person divinely commissioned to avenge upon that nation the injuries which they had done to the Israelites. He made a claim to be the leader of the people, and proved by a miracle that his claim was authorized by the Almighty. The people were now convinced that he was no impostor, and accordingly he waited upon Pharaoh, and demanded the liberation of the Israelites, declaring that they were bound to sacrifice unto the Lord their God in the wilderness. The monarch refused his permission; and now commenced the struggle between the King of Egypt and his magicians on the one hand, and the accredited agent of the living God on the other. To prove to Pharaoh that he had a divine commission, Aaron, at his command,[2] "Cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh called also the wise men

[1] Now as Jannes and Jambres withstood Moses, so do these also resist the truth.—2 Tim. iii. 8. Est et alia magices facti à Mose et Jamne et Jotape; sed multis millibus annorum post Zoroastrem.—PLIN. *Nat. Hist.* lxxx. c. 2. The targum of Jonathan Ben Uzziel calls them Janis et Jambris—the Babylonian Talmud, Joanni et Mambre—Rabbi Tancum, Jonis et Jombres.

[2] The words are chacamim (הכמים)

and the sorcerers. Now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods."

Now, for all practical purposes, it would be impossible to amend our translation; yet it may throw light upon the case to take the etymological signification of the words, and to read the verse thus:—"Then Pharaoh called the men of learning, the revealers."[1] Now the decipherers[2] of Egypt did so with their fumigations.[3] From this it appears, first, that these magicians were especially revealers of hidden things; and next, that they used lustral fires or incense in their "enchantments." Whatever were the means, the event (we will not say, the effect) is certain: "and they became serpents; but Aaron's rod swallowed up their rods." That there were really serpents on the ground before Pharaoh, there seems no reason to doubt, any more than that the serpent into which Aaron's rod was transformed, swallowed the rest; but the question is, were the rods of the magicians really transformed in like manner, or were the serpents dexterously substituted by the magicians for the rods which they held, and which they then concealed?

St. Augustine's opinion on the subject is thus given:—"Quid ergo dicendum est de virgis magorum, utrum et ipsæ veri dracones facti fuerant; sed eâ ratione virgæ appellatæ sunt, quâ et virga Aaron; an potius videbantur esse quod non erant, ludificatione venefica.—Cur ergo ex utraque parte et

[1] Cashephim (כשפים). [2] Charetumey (הרטמי). [3] Flahatim (פלהיטים).

virgæ dicuntur et dracones, ut de figmentis illis nihil differat loquendi modus. Sed demonstrare difficile est quomodo etiamsi veri dracones facti sunt è virgis magorum, non fuerint tamen creatores draconum, nec magi, nec angeli mali, quibus ministris illa operabantur. Insunt enim corporeis rebus omnia elementa mundi, quædam occultæ seminariæ rationes, quibus cum data fuerit opportunitas temporalis atque causalis prorumpunt in species debitas suis modis et finibus. Et sic non dicuntur angeli qui ista faciunt animalium creatores, sicut nec agricolæ segetum vel arborum vel quorumcunque in terra gignantium creatores dicendi sunt, quamvis noverunt præbere quasdam visibiles opportunitates et causas ut illa nascantur. Quod autem faciunt visibiliter, hoc angeli invisibiliter. Deus vero solus verus Creator est, qui causas ipsas et rationes seminarias rebus ipsis inseruit. Res breviter dicta est quæ si exemplis et copias à disputatione explicetur ut facilius intelligatur longo sermone opus esset à quo se ratio nostræ .festinationis excusat."—*Quæst. sup. Vet. Test.* lib. ii. § 21.

Some have thought that merely an appearance of serpents was produced; and others, that the serpents of the magicians were only imitations[1] of such rep-

[1] This was the opinion of Dr. Webster, who says, "I shall unriddle the mystery as I have sometimes seen it performed, and is but thus:—The Juggler that is to perform this feat is provided beforehand with a wire so twined and wrested, that it may be pressed by the little finger into the ball of the hand, and when let loose it will extend itself like a spring, and make a pretty motion upon a table. This is fitted with a suitable head, and a piece of neatly painted linen perfectly resembling a serpent with eyes and all. This, thus fitted, he holdeth in his right hand between his little finger and the ball of his hand. Then with his left hand he taketh up a little white rod which he hath upon the table, with which he maketh people believe he performeth all his feats; and then telling them a story to amuse them, that he will, like Moses and Aaron, transform that rod into a serpent, he presently beginneth to stare about him, and to utter

tiles. But it does not appear, that these opinions are made out by the narration of Moses. The same miracle had been wrought by Moses before, when he prayed for a confirmatory sign at the hands of God; (Exod. iv. 3, 4); and it was promised as a sign to him when in the presence of Pharaoh. Then, also, we find a command to Moses to prove his divine mission to his brethren by this very sign. So that the Egyptian magicians could hardly be supposed ignorant of so great and so oft-repeated a miracle.

some strange and nonsensical words as though he were invoking some spirit or goblin; and so immediately conveyeth the rod into his lap, if sitting, or into his sleeve if standing, and then lets loose the serpent forth out of his right hand, with pushing it forwards, that what with the wire, and the nimble motion of his hand, he maketh it to move a pretty space on the table, which he continueth, while offering with the one hand to take it by the neck, he nimbly with the other hand pulleth it forwards, and turneth it by touching the tail, and in the meanwhile hisseth so cunningly, that the bystanders think it is the serpent itself, and presently whips it, and conveys it into his pocket.

"And such a trick as this well acted might make Pharaoh and the beholders believe there was as much done as Moses and Aaron did; but only that Aaron's rod swallowed up their serpents or his serpent theirs, which they might easily excuse. As for the changing water into blood and the producing of frogs, they were so easy to be done after the same manner, that they need not any particular explication; for by this the manner of their performance may most easily be understood." "So that it is very foolish and absurd to bring in a demon from hell, or an angel from Heaven, or a soul from above, to solve a thing that seems strange and uncouthly, when the craft and cunning of men, if duly considered and examined, are sufficient to perform the same, and much more."

Afterwards he speaks in quite a different manner: "And where our translators say, the magicians did so with their enchantments, the word *lahatim* should be rendered, suis laminis, that is with their bright plates of metal; for the word doth not signify enchantments in any one place in all the Old Testament. And if truth and reason may bear any sway at all, it must be understood metalline bright plates, framed under certain fit constellations, and ensculped with certain figures, by which naturally, without any diabolical assistance, they did perform strange things and make the shapes of some things appear to the eye." "We must assert that there hath been a certain lawful act whereby some sorts of metals might be mixed together under a due constellation, and after engraven in like fit planetary times with sundry figures that would naturally work strange things."—Dr. WEBSTER'S *Discovery of Supposed Witchcraft*, pp. 154—156.

It is, therefore, easy to suppose, that they prepared themselves with serpents, knowing to what kind of test their magical powers would be put. Amidst the fumes of the incense or other fumigations used, they would have additional facility to effect any dextrous exchange; and, in fact, the superiority of Moses lay not so much in the rod of Aaron being changed into a serpent, as in that serpent swallowing the others, and becoming again a rod at the command of Moses. This would have surpassed the limits of the most wonderful legerdemain; it would have required something like the laminæ spoken of by Dr. Webster; but we hear of no such deeds as this from the magicians of Egypt.

Again, there are serpents[1] in Egypt quite harmless; so that the experiment would have been attended with no danger; and when all these circumstances are compared with the etymology of the words, why should Magic be supposed necessary? Why should that which admits of so easy a solution upon natural principles be referred, as a matter of choice, to the marvellous. Pharaoh, no doubt, believed in the powers of the magicians. He did not consider them as mere jugglers; and knowing (for how could he be ignorant of?) the education of Moses, he referred him to the same class. It may fairly be asked,—If the Egyptians could rival, or at least imitate Moses in the infliction of plagues, why had they no power to remove them? They might have sophistry enough to satisfy the king, already a firm believer, but what a tale does the omission tell against their magical powers! Pharaoh's fault seems

[1] Ὄφεις ἀνθρώπων οὐδαμοῦ δηλήμονες.—HERODOTUS, *Euterpe*, c. 74.

to have been, that he did not, with sufficient attention, examine the proofs of miraculous power on both sides; otherwise can he be blamed for not hearkening to the voice of one man who supported his claims by miracles, while many others, also capable of proving their wisdom by miracles, advised a strenuous resistance? The Egyptian magicians themselves seem to have considered Moses as one of their own profession, and to have hoped that in each successive infliction he had attained the utmost of his power; and that the gods of Egypt would not allow their people to be so grievously plagued by the superior skill of a foreigner and a captive. They seem to have felt their own inferiority; but yet to have been convinced that Moses exceeded them in the degree, but not in the nature of his power; and this too seems to have been the opinion of Pharaoh himself.[1]

[1] It may not be foreign to the subject of this first miracle before Pharaoh to remark, that the word rendered serpents, viz, (תנין) tannin, has been variously rendered, and it remains a matter of doubt with many, whether the rods were changed into serpents or into crocodiles. From the way in which the word is used in other passages, it seems to imply some large aquatic or amphibious creature, and hence it is translated whales in Gen. i. 21. In Exodus iv. 3, the word is not tannin but nachash (נחש) when speaking of the same miracle, being given as a sign to Moses. Now, concerning this נחש nachash, it is by Dr. A. Clarke supposed to be an ourang-outang; and such he labours to prove it in his notes to Genesis iii. The concurrent voice of antiquity has decided that the serpent was the instrument of the temptation, and that consequently nachash signifies serpent. Mr Deane, in his admirable treatise on serpent-worship has set this question altogether at rest, and has thrown so much light on that part of the Scriptures as to merit the thanks of every Biblical student. In the case under consideration, the manner in which the attributes and sanctions of Moses have been parcelled out among the divinities of Greece and Egypt, help us to some decision. The caduceus of Mercury may be shown by many arguments to be but a copy of the rod of Moses. Now we cannot think it mere accident that around this rod serpents should be twisted, so that the god might take them by the tail. The form in which they are twisted is another matter; and represents the solar-ophite emblem; but the rod has nothing to do with this. The rod was that by

The second sign, the plague of the changing of the waters into blood, was denounced against the king and the kingdom the day before it took place; and the Egyptian magicians had therefore fair notice and time enough to make the necessary preparations. Here, too, their success places the conduct of Pharaoh exactly in that point of view which has just been taken of it. The river and all lakes and pools of water had been already changed by Moses; consequently the magicians could only operate upon small quantities of water, and that operation was therefore, as Dr. Hugh Farmer observes, as great and as apparently divine in its character, as the transformation caused by Moses and Aaron. That there were modes known to the ancients by which water or wine might be made to assume the appearance of blood is proved by the prodigy[1] which happened to Xerxes while he was meditating the invasion of Greece. The wine poured into his cup one evening at supper appeared to be suddenly changed to blood; and when the magi were asked their opinion of the omen, they unanimously endeavoured to divert the king from his intended expedition, but in vain; "and if," adds the historian, "there had been left to him any vestige of sense, he would certainly have desisted, having been often warned concerning Leonidas and the Spartans."

There is a circumstance connected with this anec-

which darkness was brought over the land, and afterwards death; and the caduceus of Mercury had the power of inducing at the pleasure of the god, sleep or death.

[1] "Prius quam Athenas deleret, Lacedemonis invadendæ consilium agitante admirabile inter cœnam prodigium incidit. Infusum namque pateræ ejus vivum in sanguinem, nec semel nec iterum et tertio conversum est."—Val. Max. lib. i. cap. 6.

dote, which though worth mentioning, is left unnoticed. It is well known how often omens, oracles, and prodigies were produced to suit the occasion, and it is also well known that Artabanus and many other persons of rank and influence, were justly opposed to the projected invasion. If the wisdom of Artabanus, which has been greatly, and it would seem not without reason, extolled, suggested this omen, and there are not wanting grounds for believing this to have been the case, there is the greater cause to admire his sagacity, and to deplore the infatuated obstinacy of the Persian monarch. Josephus[1] remarks, that the water afflicted the Egyptians with many diseases when so changed; but that to the Hebrews it seemed to have undergone no alteration. With regard to the second plague, that of frogs, there is still less difficulty. This had been announced also beforehand; and where there was so great a number of frogs, it would not require much skill to produce the appearance of a few upon any occasion. Ashmole[2] has collected some authorities on this subject in favour of magic. "To instance the generation of frogs, lice, worms, insects, &c., the work of a philosopher is therein only to strengthen the seeds of Nature, for she alone works, and so to quicken them that they

[1] The water in the houses of the Egyptians was changed into blood, "both in vessels of wood and in vessels of stone." It may be asked then —where did the magicians get water to turn into blood before the king? But in Exod. vii. 24, 25, we find: "And all the Egyptians digged round about the river for water to drink, for they could not drink of the water of the river; and seven days were fulfilled after that the Lord had smitten the river." The words of Josephus are:—"Such was the river to the Egyptians; but it was sweet and fit for drinking to the Hebrews, and no ways different from what it used to be."—Jos. *Ant.* lib. ii. cap. 14.

[2] Notes to the Theat. Chem. Brit. p. 445.

hasten the work of generation; and by such means Thomas Aquinas supposes, that Pharaoh's magicians produced frogs, inasmuch as it seems to the ignorant not to be the work of Nature, that usually operates more leisurely, but rather the power of the devil; but they who are learned in such arts marvel not at such working, but glorify the Creator, to whose honor alone these operations must chiefly tend. For He is best praised in His works, and we knowing him in and by these visible things, may, through such knowledge, understand His more secret and invisible things, and thereby be better enabled to glorify Him than men otherwise can."

The plague of lice was likewise foretold; but the attempt on the part of the Egyptian magicians to imitate it was in vain. "And the magicians did so with their enchantments to bring forth lice, but they could not; so there were lice upon man and upon beast. And the magicians said unto Pharaoh, this is the finger of God."[1] Here we have the conclusion of the magicians' miracles. Had they acted by supernatural aid, there seems no reason to imagine the production of lice more difficult than that of frogs; and according to Natural Magic, the above passage from Ashmole puts lice and frogs together. Whatever was the cause, however, they could neither imitate, nor remove the plague; and, finding that this was the case, they frankly declared: "This is the finger of God." This declaration gives an additional probability to the opinion, that hitherto the Egyptian magi had supposed the miracles of Moses produced by the same means as their own. When they

[1] Exod. viii. 18.

found that sleight of hand could not carry on the series, they acknowledged a higher power. It would seem, however, that they still continued hostile to the claims of Moses, and, perhaps, still advised Pharaoh against them, for the sixth plague afflicted the magicians especially. "And the magicians could not stand before Moses, because of the boils; for the boil was upon the magicians, and upon all the Egyptians."[1] After this, we hear no more of them; and some commentators suppose that they perished in this plague.

This is the history of the magicians of Pharaoh. Now it would seem natural, had they possessed the powers usually ascribed to them, that if the will of the Almighty prevented their removing His judgments, they would at least have produced animals of some other kind, in the formation or creation of which there could have been less suspicion excited, than merely by following the steps of Moses, and doing in a small degree what he had already done in a large one. They would thus have had an admirable opportunity of throwing discredit upon Moses, of obtaining the favor of the king, and elevating in the eyes of the people at large their own supernatural power. It does not seem at all inconsistent with the acknowledgment, "this is the finger of God," that Pharaoh and the magicians should still refuse the demands of Moses. They might, according to the general system of heathenism, allow him full credit for Divine assistance; but esteeming him a messenger of the God of Israel, suppose that the divinities of Egypt would not allow matters to be

[1] Exod. ix. 11.

carried to extremities with their own people. One infliction after another they suffered with this hope. Each time did the judgments of God become heavier and more fearful, till at one stroke the flower of Egypt was cut down,—till the Lord went out at midnight, "and there was a great cry in Egypt;[1] for there was not a house where there was not one dead." Certainly, had these men believed Moses to be the messenger of the Omnipotent, they would not have persevered in the course which they had adopted. So we find that the Syrians, when routed with immense slaughter by the children of Israel in times long after, said: "Their gods[2] are gods of the hills, therefore they were stronger than we; but let us fight against them in the plains, and surely we shall be stronger than they." After the destruction of the first-born, the hearts of the king and of his people seem to have been filled with rage. They no longer heeded the power that had fallen with so dreadful a weight of vengeance upon their heads, but rushed on with a blind fury to the destruction prepared for them.

From all that has been written on the subject of Egyptian Magic, it appears to have been of the same description with those extraordinary feats performed in all ages by the jugglers of India. There is a passage of Damascius concerning some supernatural exhibitions in the Egyptian temples, which is explained by M. Salverte and by Sir David Brewster[3] to involve no magic, but a concave mirror. In a manifestation which ought not to be revealed, there

[1] Exod. xii. 30. [2] 1 Kings xx. 23.
[3] Nat. Magic, p. 67.

appeared on the wall of the temple a mass of light which at first seemed to be very remote. It transformed itself in coming nearer into a face, evidently divine and supernatural, of a severe aspect, but mixed with gentleness, and extremely beautiful. According to the institutions of a mysterious religion, the Alexandrians honoured it as Osiris and Adonis. The old French romance, Sethos, and that beautiful tale, "The Epicurean," by Mr. Moore, will be found full of the wonders of Egyptian temples.

The next instance of incantations mentioned in Holy Writ is found in the History of Balaam. That he was in the habit of using enchantments is evident from the passage. "And when Balaam saw that it pleased the Lord to bless Israel, he went not as at other times to seek for enchantments." This word is the plural of that singular term nachash; and our translators have here rendered nachashim,—enchantments. Whatever rites they were that he was in the habit of using, two things are evident from the story,—that he wished to do that which Balak desired, namely, to curse the children of Israel,—and that God overruled his wish. It was not an uncommon practice with the ancients when at war with any state to have that state solemnly cursed; and some such forms of imprecation have been preserved to this day. Those[1] pronounced by the

[1] They are two. 1. to call over the protecting deities to the side of the Romans.

Si . Deus . si . Dea . est . cui . populus . civitas . que . Carthaginiensis . est . in . tutela . te . que . maxime . ille . qui . urbis . hujus . populi . que . tutelam . recepisti . precor . veneror . que . veniam . que . vobis . peto . ut . vos . populum . civitatem . que . Carthaginiensem . deseratis . loca . templa . sacra . urbem . que . eorum . relinquatis . Absque . his . abeatis . ei . que . populo . civitati . que . metum . formidinem .

Roman dictator against Carthage, are given by Macrobius; and the prevalent opinion was, that no state could be overthrown till the tutelary divinities had forsaken it. The Divine inspiration came upon the prophet, and instead of cursing the people, he

oblivionem . injiciatis . proditi . que . Romam . ad . me . meos . que . veniatis . nostra . que . vobis . loca . templa . sacra . urbs . acceptior . que . probatior . que . sit . mihi . que . populo . que . Romano . militibus . que . meis . præpositi . sitis . ut . sciamus . intelligamus . que . si . ita . feceritis . voveo . vobis . templa . ludos . que . facturum.

"Whether it be god or goddess under whose protection the people and city of Carthage are placed, and they especially who have undertaken to defend this city and people, I pray, beseech, and earnestly entreat that you would forsake the people and city of Carthage, and leave their temples, city, sacred things, and depart from thom; and that you would inspire this city and people with fear, terror, and forgetfulness, and that coming out from them, you would pass over to Rome, to me and mine; and that our places, temples, sacred things, and city may be more acceptable and more agreeable to you; and that you would preside over me, the Roman people, and my soldiers; that we may know and perceive it. If you will do this, I promise to consecrate to your honor both temples and games."

Again, 2nd.—To devote the city to destruction, after it was supposed that the tutelary gods had abandoned it:—

Dis . Pater . Vejovis . Manes . sive . vos . quo . alio . nomine . fas . est . nominare . ut . omnes . illam . urbem . Carthaginem . exercitum . que . quem . ego . me . sentio . dicere . fuga . formidine . terrore . que . compleatis . qui . que . adversum . legiones . exercitum . quæ . nostrum . arma . tela . que . ferent . uti . vos . eum . exercitum . eos . hostes . eos . que . homines . urbes . agros . que . eorum . et . qui . in . his . locis . regionibus . agris . urbibus . ve . habitant . abducatis . lumine . supero . privetis . exercitum . que . hostium . urbes . agros . que . earum . quos . me . sentio . dicere . uti . vos . eas . urbes . agros . que . capita . ætates . que . eorum . devotas . consecratas . que . habeatis . illis . legibus . quibus . quando . que . sunt . maxime . hostes . devoti . eos . que . ego . vicarios . pro . me . fide . magistratu . que . meo . pro . populo . Romano . exercitibus . legionibus . que . nostris . do . devoveo . ut . me . meam . que . fidem . imperium . que . legiones . exercitum . que . nostrum . qui . in . his . rebus . gerundis . sunt . bene . salvos . siritis . esse . Si . hæc . ita . faxitis . ut . ego . sciam . intelligam . que . tunc . quis . quis . hoc . votum . faxit . ut . ubi . faxit . recte . factum . esto . ovibus . atris . tribus . Tellus . mater . te . que . Jupiter obtestor.

"Dis, Pater, Vejovis, Manes, or by whatsoever name you wish to be invoked; I pray you fill this city of Carthage with fear and terror; and to put that army to flight which I mention; and which bears arms or darts against our legions and army; and that you may take away this army, those enemies, those men, her cities, and their country, and all who dwell in those places, regions, countries, and cities, and deprive them of the light

"altogether blessed them."[1] They continued not long in the purity of their worship. Intermarrying with the Gentile nations around them, they soon fell into the practice of idolatry; and among its other ill effects it produced among them a belief in, and a practice of, Magic and Sorcery.

The opinions of the doctors at that time, when the Talmud was compiled, are allowed to have great weight as to the belief of that period; whatever credit be reposed in the facts which they relate, they did but repeat the traditions of much earlier times. In their comment on the thirty-second chapter of Exodus, they state their belief that Aaron spoke the literal truth when he said,[2] "I cast it into the fire, and there came out this calf." They contrive to get rid of the remark that it was fashioned with a graving tool, and intimate that it was considered of old that the golden calf had been formed by sign and spell, or, as our old romancers poetically phrased it, by word of power.

The case of Micah and his teraphim has already been noticed. The narrative is creditable neither

above; and let all their armies, cities, countries, chiefs and people be held by you consecrated and devoted according to those laws by which and at what time enemies may be most effectually devoted. I also give and devote them as vicarious sacrifices for myself and my magistracy; for the Roman people, and for all our armies and legions which are employed in those countries may be preserved in safety. If, therefore, you will do these things, as I know, conceive, and intend, then he who makes this vow, whensoever and wheresoever he shall make it, I engage it shall sacrifice three black sheep to thee, Oh, Mother Earth, and to thee, Oh Jupiter!"

When the execrator mentions the Earth, he stoops down, and places both hands upon it; and when he names Jupiter he lifts up both his hands to Heaven; and when he mentions his vow, he places both his hands upon his breast.—MACROBIUS, *Saturnalia*, lib. iii. cap. 9.

[1] Numbers xxiv. 10.

[2] Exod. xxxii. 24.

to the Danites, to Micah, to his mother, or his priest. The awful character and tremendous miracles of Elijah, the descent of his power upon Elisha, and the dread in which the wicked themselves stood of these prophets kept down for a time the worship of Baal, and the divinations and magic connected therewith; but while the detestable rites of that pretended god were still practised, the priests "cut themselves after their manner with knives and lancets, saying, Oh, Baal, hear us!"[1] and seem to have fully expected a miracle in their behalf. When the worship of this idol was put down, neither the perverseness nor the superstition of the Jews was affected. Magic was still cultivated; and even to the time of our Saviour subsisted in full force. The captivity at Babylon added strength and diversity to their magical prepossessions, and those who remained in Babylon were, of course, more deeply tinged than those who returned with Zerubbabel. Yet they visited Jerusalem at intervals, and spread and strengthened the spirit of superstition.

The traditions concerning the magical power of Solomon had many of them their origin during that memorable captivity, and the attachment of the Chaldeans to the Occult Sciences gave a direction, as well as an intensity to the similar pursuits of the Jews. They were now cured of idolatry into which they never relapsed; but they so perverted the worship of the one true God, that it bore in their hands no small resemblance to heathenism. Not content with the Mosaic History, they interpolated the lives of the patriarchs with a number of the most absurd fables;

[1] 1 Kings xviii. 26.

and began the work with no later a personage than Adam. They asserted that before the creation of Eve, Adam had had a wife named Lilis; that she being deceived attempted also to seduce Adam to evil; but he withstood the temptation, and she became an evil spirit, animated with a feeling of hatred, envy, and jealousy. This spirit was, they declared, particularly hostile to pregnant women and young children; and they accordingly instituted[1] some ridiculous ceremonies, by which her evil designs might be baffled. Among others they commanded a stool to be placed for the prophet Elias; whom they stated to be always, though invisibly present at the ceremony of circumcision; and on that occasion they cried aloud to Lilis to begone. So ancient did they consider their Magic, that they declare Abraham to have been animated by the spirit of Adam, and to have worn round his neck a precious stone, of which the sight alone cured every disease; and which angels after his death hung[2] upon the sun. The Cabala of the Jews, which treats entirely of spiritual beings, and the means of obtaining power over them, will be considered when we speak of Sorcery; but there was only little pretension among the Jews to that kind of Magic which forms the subject of this division of our inquiries.

[1] Lightfoot, vol. ii. p. 287—de Harmonia quatuor Evangelistarum.
[2] Stehelin's Jewish Traditions.

CHAPTER X.

AUTOMATA, OR MOVING IMAGES.

Much stress has been laid on the moving and speaking images, constructed by some of the most noted Magicians; Friar Bacon, Albertus Magnus, Robert Grossetete, Henrique de Villena, and many others, are said to have summoned the powers of evil to aid them in mimicking the works of the Creator. I purpose taking a brief view of some of the principal automata, and, beginnig with times purely mythic, we find Hephastus skilled in forming the most wonderful moving images: the golden dogs which guarded the treasures of Alcinous and the golden maidens who waited on himself, are proofs of his capacity; but the most singular of his automata was the brazen man, Talus, whom he gave to Minos, king of Crete, as a guard for the shores of that island. Talus had but one vein in his body, and this was filled with ichor, the fluid which circulated instead of blood in the veins of the immortals; by means of this ichor Talus lived, moved, spake, and reasoned. When the Argonauts came to Crete he pelted them with stones to prevent their landing, but at last Medea cajoled him as she did Pelias; under pretence of making him immortal, she drew out the brazen stopper which was placed in his neck to confine the fluid, the mystic ichor ran out, and the image ceased to move. That there

were among the Greeks some automata in the shape of statues is evident from the notice taken of animated and inspired images by the Neo-Platonic philosophers. "The virtues of sacred rites," says Proclus,[1] "sometimes cause statues to be animated and replete with divine inspiration;" and Hermias[2] explains how this divine life was infused; "The telestic art of purifying the matter of which the statue consists, and placing round it characters and certain symbols, renders it by these means animated, and causes it to receive a certain life from the world; it next prepares it to be illuminated by a divine nature, through which, so long as it is in a state of perfect adaptation, it delivers oracles." Proclus,[3] again; "For these things are effected by those who are telestæ (initiators); in reality, who give completion to statues through characters and vital names, and render them living and moving." Sallust,[4] too, calls the characters inscribed round such statues imitations of supernal ineffable powers: similar opinions were expressed by Jamblicus[5] in a work now lost, but of which a few fragments are preserved. The Asclepian Dialogue has a singular passage on this subject:—"But there is no need to wonder at marvels, since man has been able to find out, and even to form the divine nature. For our ancestors erred much, and were unbelieving as to the (soul) of the gods, and negligent of the divine religion and worship; they invented an art by which they framed

[1] Doubts concerning Providence.—Taylor's Translation, p. 34.
[2] Scholia on the Phædrus of Plato, p. 104.
[3] Comment on Timæus.—Taylor's Translation.
[4] Treatise on the Gods and on the World.—Taylor.
[5] On statues mentioned by Photius.

(statues of) gods, and added virtues conformable to the nature of the world incorporating it (with the statues). And since they could not make souls, they amalgamated with these holy images the souls of angels and devils (dæmons), which they had invoked for that purpose (or connected them with holy mysteries), by which these idols alone could have the power of doing good or ill."[1] Dædalus, again, was a noted maker of automata, and it was necessary to fasten up the statues which he made to prevent their running or flying away. Aristotle says this was done by putting mercury in them;[2] but Bishop Wilkins, in his "Mathematical Magic," has the curious remark, that "this would have been too gross a way for so excellent an artificer; it is more likely he did it with wheels and weights."[3] After Dædalus comes Archytas, a native of Tarentum, who is said to have made a wooden dove that could fly, but having once alighted, was incapable of resuming its flight. This automaton, according to Aulus Gellius,[4] was suspended by balancing, and animated by a concealed aura, or spirit. Some light may be thrown upon the manner in which this was done

[1] I add the original:—"Omnium mirabilium vicit admirationem quod homo divinam potuit invenire naturam eamque efficere. Quoniam ergo proavi nostri multum errabant circa deorum rationem increduli et non animadvertentes ad cultum religionemque divinam, invenerunt artem qua deos efficerent, cui inventæ adjunxerunt virtutem mundi naturæ convenientem eamque miscentes. Et quoniam animas facere non poterant evocantes animas dæmonum vel angelorum eas indiderunt imaginibus sanctis divinisque mysteriis per quas sola idola et benefaciendi et malefaciendi vires habere potuissent." The passage is sufficiently difficult to understand. It serves, however, to establish the writer's belief that the souls of demons were evoked to animate the sacred images.

[2] De Animal. lib. i. c. 3.

[3] Math. Magic, lib. ii. c. 4.

[4] See Sir David Brewster's Nat. Magic.

by the tract and experiments of Mr. Walker, the lecturer on Astronomy, &c.; this gentleman considered that he had discovered the great secret of aërostation, namely, the mode of directing the course of a volant body through the air. His experiments in the lecture-room were certainly, as far as they went, satisfactory; he supposed that a bird was propelled through the sky by the unequal pressure of the air from beneath upon various parts of the wings and body, or rather to the unequal resistance they made to it, the bird striking the air with the wing, the front of which presented a firm bony ridge; the air passed along under it, and then upwards over the thin yielding edge presented by the hinder front, and the bird was thus driven along. Mr. W. exhibited models made on this principle which by one stroke were propelled across a large room, coming gradually to the ground. It would seem, therefore, from the success of these experiments and from the terms used in speaking of the dove made by Archytas, which "was suspended by balancing," that a similar mode of aërostation was there carried into effect. Aulus Gellius himself does not suppose that the aura, or spirit, was anything more than the lifelike effect of the machinery.[1]

One of the most interesting of all automata was that mentioned by Cicero[2] as the work of Archimedes, a sphere which represented all the motions of the heavenly bodies, the passage of the Sun through the Signs, the changes and phases of the Moon, &c.; this is said by Claudian to have been

[1] Aulus Gellius, Noctes Atticæ, lib. x. c. 12.
[2] Tusc. Quæst. lib. i. De Nat. Deorum, lib. ii.

made of glass, and he wrote[1] upon it a well-known epigram which may be thus translated:—

Jove in the mimic *crystal* saw the Heavens;
And smiling, thus addressed the powers divine.
"See you how far do mortal cares extend,
To act my labours. This Sicilian sage
Hath to his *brittle* sphere transferred the laws
Of Nature and of Gods, the thundering pole,
And with a motive spirit hath inclosed
The stars, in orbits regular to move.
Each year an artificial Sun rolls through
The signs, and every month a feigned Moon
Now gazing on a new created world,
Doth industry grow bold, and fondly deem
The very Heavens her subjects? Salmoneus
With his false thunders, was, compared to this,
Pure Innocence, for here one little hand
Hath dared to rival Nature's awful self!"

Lactantius,[2] however, says that it was composed of brass, and Bishop Wilkins[3] thinks that it was, in all probability, a glass sphere set in a brazen frame. To illustrate this remarkable machine the celebrated maker of it wrote a book[4] upon its formation, and though that and another on the same subject have been lost, the art seems not to have wholly perished. Cornelius Agrippa[5] says that he saw such a sphere in

[1] Jupiter in parvo quum cerneret æthera *vitro*
Risit, et ad Superos talia dicta dedit,
"Huccine mortalis progressa potentia curæ?
Jam meus in *fragili* luditur orbe labor,
Jura poli, rerumque fidem legesque Deorum,
Ecce Syracusius transtulit arte senex.
Inclusus variis famulatur spiritus astris
Et vivum certis motibus urget opus.
Percurrit proprium mentitus Signifer annum
Et simulata nova Cynthia mense redit
Jamque suum volvens audax industria mundum,
Gaudet et humanâ sidera mente regit.
Quid falso insontem tonitru Salmonea miror,
Æmula naturæ parva reperta manus."

[2] Instit. lib. ii. c. 5.

[3] Math. Magic, lib. ii. c. 3.

[4] See Pappus.

[5] De vanitate Scientiarum, cap. 22.

his days,—and were there one to be seen now, it would be no longer a wonder.

Long after this, Müller, better known by the name Regiomontanus, made an artificial eagle, which greeted the Emperor Maximilian by starting up and clapping its wings when that prince arrived at Nuremburg. Afterwards it was stated that it rose from its place towards him, flew three times round him, and then returned. The same philosopher is reported to have made an iron fly, which would return to his hand after taking a large round in the air. Similar automata were made by Janellus Turrianus for Charles V., after his abdication: what is related of these wonderful images is no doubt greatly exaggerated,—we have seen in the case of Regiomontanus how much was added afterwards to the original account of his inventions,—and we have passages extant in many ancient writers which may satisfy us that their automata were greatly inferior to ours. Horace says—

> Nempe
> Tu, mihi qui imperitas, aliis servis miser, atque
> Duceris, ut nervis alienis mobile lignum.[1]

What Horace calls "mobile lignum" was a species of image made so as to move by wires,—in short, a kind of puppet; they were called Neurospasta; and Heindorf, in commenting on the passage, quotes Apuleius as follows:[2]—"They who, in wooden figures imitate the gestures of men,—when they pull the

[1] Sat. lib. ii. s. 7, l. 80.

[2] Illi qui in ligneolis hominum figuris gestus movent, quando filum membri quod agitari solet traxerint, torquebitur cervix, nutabit caput, oculi vibrabunt, manus ad ministerium præsto erunt, nec invenuste totus videbitur vivere.—Ap. *de Mundo*, ed. Elmenhurst, p. 70.

wire of that limb which is usually moved,—the neck will turn, the head will nod, the eyes will roll, the hands will be ready for their office, and the whole will pleasingly seem to live." Nothing of this nature can equal the extraordinary toy made by M. Camus, for the amusement of Louis XIV., when a child. It was[1] a small coach containing a lady within, a page and footman behind, and was drawn by two horses. When his tiny conveyance was placed at the end of a table prepared for its reception, the coachman smacked his whip, the horses galloped, and everything that takes place in the motions of a real carriage and horses, was successfully imitated. When it came opposite the place where the king was sitting, the coach stopped, the page leaped down from behind, and opened the door, the lady alighted, and bowing respectfully to the king, presented him a petition; she now re-entered the carriage, the page closed the door, and leaped up again behind, the coachman whipped on his horses, and the carriage proceeded: meantime the footman who had alighted when the coach stopped, ran after it, and jumped up into his former place. The writer of this paper saw, when a child, a little carriage of this kind which belonged to her majesty (Queen Charlotte), only there was no jumping on and off of the footmen; it was, together with a small snuff-box, which played tunes by means of little figures striking silver bells, in the hands of a German watch-maker for repair.

None of the automata, however, which we have yet mentioned were at all to be compared to the peacock of Degennes, and the duck of Vaucanson:

[1] Sir David Brewster, Nat. Magic, p. 257.

these were so contrived as to make the sounds peculiar to those birds, to pick up grain, and to pass it away in an altered state; the digestion was effected by chemical solution of the grain in the stomach, and not by trituration, as in the natural bird. Every bone in the body was imitated, and performed its proper functions, and every motion of the real animal was successfully executed by the automaton. These things were very ingenious, they exhibited a high degree of patience, as well as of power, and were the productions of men who not only were capable of better things, but also performed them. They sink, however, into utter insignificance when compared with the calculating machine of Mr. Babbage. That an inanimate engine should actually do the mental work of man, that it should not only compute the most difficult calculations, but correct its own errors, and print the corrected result of its operations, would seem beyond the wildest dreams of magicians themselves. That springs and wires should perform that which men require long and assiduous training to do, —that they should perform it better and quicker than man,—is a thing which, had it been related of Archimedes, we should boldly have pronounced a moral impossibility. It is done, however, before our eyes.[1] This wonderful engine would lead us to notice automata in the shape of men commonly called Androeides: but before we transfer our attention, we will mention the dog that barked and snarled, the sheep that bleated, which Mr. Draz made for the king of Spain, and the little bird constructed by his son. A gold snuff-box four and a half inches long,

[1] See Professor Babbage on the Œconomy of Manufacture.

three inches broad, and one and a half deep, was divided into two partitions; one contained snuff, and on the other being opened a little bird sprang up and took its place on a golden perch; the bird was of gold, enamelled green; it was only three quarters of an inch in length, it wagged its tail, shook its wings, and opening its beak (of gold, enamelled white) poured forth a song so full and clear, that it would have filled a very large room with its melody. M. Maillardet afterwards exhibited such an one in Edinburgh. We now turn to the automata in human shape, between which and those we have just noticed, the calculating machine forms a link. It is not an automaton, though far more extraordinary than any automata that ever were exhibited. Davies,[1] in his "History of Magic," speaks thus concerning such things:—"We have now to refute their error, who are persuaded that brazen hands made under certain constellations may give answers, and be, as it were, guides and counsellors upon all occasions to those that had them in their possession. Among these is one Yepes, who affirms that Henry de Villena made such an one at Madrid, broken to pieces afterwards by John II. king of Castile; the same is affirmed by Bartholomew Sibyllus and the author of the Image of the World, of Virgil; by William of Malmsbury of Sylvester; by John Gower of Robert of Lincoln; by the common people of England of Roger Bacon; and by Tostatus, Bishop of Avila, George of Venice, Delrio,

[1] This Book, "The Historie of Magic," by John Davies, is a translation of Gabriel Naude, Apologie pour les Grands Hommes soupçonnés de Magie. See Notes to Southey's Thalaba.

Sibyllus Ragusius, Delancre, and others too many to mention; of Albertus Magnus, who, as the most expert, had made an entire man of the same metal, and had spent thirty years without any interruption in forming him under several aspects and constellations. For example, he formed the eyes (according to the said Tostatus in his Commentary upon Exodus,) when the Sun was in a part of the Zodiac corresponding to that part, casting them out of divers metals mixed together, and marked with the character of the same signs and planets, and their several and necessary aspects; the same method he observed in the head, neck, shoulders, thighs, and legs; all which were fashioned at several times, and being put and fastened together in the form of a man, had the faculty to reveal to the said Albertus, the solutions of all his principal difficulties. To which they add (that nothing may be lost of the story of the statue) that it was battered to pieces by St. Thomas,[1] merely because he could not bear its excess of prating. But to give a more rational account of this Androeides of Albertus, as also of all other miraculous heads, I conceive the original of this fable may well be deduced from the Seraph of the Hebrews, by which, as Mr. Selden affirms, many are of opinion that we must understand what is said in Genesis concerning Laban's gods, and in the First Book of Kings, concerning the image which Michael put into the bed in David's place. For Rabbi Eleazer holds that it was made of the head of a male child, the first born, and that dead-born, under whose tongue they applied

[1] St. Thomas Aquinas.

a lamen of gold, whereon were engraved the characters and inscriptions of certain planets, which the Jews superstitiously wandered up and down with, instead of the Urim and Thummim, or the ephod of the High Priest. And that this original is true and well deduced, there is a manifest indicium in that Henry d'Ossia, and Bartholomæus Sibillus affirm that the Androeides of Albertus, and the head made by Virgil, were composed of flesh and bone, yet not by Nature, but by art. But this being judged impossible by modern authors, and the virtue of images, amulets, and planetary sigils being in great reputation, men have thought ever since (taking their opinion from Trismegistus affirming in his Asclepion, that of the gods some were made by the sovereign God, and others by men, who by some art had the power to unite the invisible spirits to things visible and corporeal as it is explained at large by St. Augustine), that such figures were made of copper or some other metal whereon men had wrought after some favourable aspects of heaven and the planets. My design is not absolutely to deny that he might have composed some head or statue of men, like that of Memnon, from which proceeded a small sound and pleasant noise when the rising sun came to rarefy and force out by his heat from certain small conduits the air which in the cold of the night was condensed within it; or haply they might be like those statues of Borthius whereof Cassiodorus speaking, said, "Metalla mugiunt, Diomedes in ære grues buccinant, æneus anguis insibilat, aves simulatæ fritinniunt, et quæ propriam vocem nesciunt ab ære dulcedinem pro-

bantur emittere cantilenæ",[1] for such I doubt not but may be made by the help of that part of Natural Magic which depends upon the Mathematics." Thus far Davies. It will hardly be necessary to mention that brazen head which Roger Bacon is said to have made, and which his disciple destroyed, or which, according to other accounts, fell down of its own accord, and was broken, after having uttered the momentous sentences,—Tempus fuit, tempus est, tempus erit.[2] Taking into consideration the discoveries which were hoped to be made by astrological calculations, we have many wonderful tales of animated statues. A philosopher who had access to the Cabalistic volume written by Alphonso the wise with his own hand, found out how to make a brazen image, for which gold should have so great an attraction that wheresoever that precious metal was concealed below the surface of the earth there would

[1] The metals roar, the brazen cranes of Diomede utter their voice, the brazen serpent hisses, the imitative birds chirp, and those things which know not the voice proper to their kind are heard to utter the sweetness of song from the brass.

[2] Sir Thomas Browne's remarks on the brazen head of Roger Bacon throw a new and clear light on this mystified subject. "Every year," says he, "is filled with the story of Friar Bacon that made a brazen head to speak these words, 'Time is,'. which tho' there want not the like relations, is surely too literally received, and was but a mystical fable concerning the philosopher's great work wherein he eminently laboured. Implying no more by the copper head than the vessel wherein it was wrought, and by the words it spake, the opportunities to be watched about the Tempus ortus or birth of the mystical child or philosophical King of Lullius, the rising of the Terra foliata of Arnoldus, when the earth, sufficiently impregnated with the water ascendeth white and splendent, which, not observed, the work is irrecoverably lost, according to that of Petrus Bonus: 'Ibi est operis perfectio aut annihilatio, quoniam ipsa die immo horâ oriuntur elementa simplicia de purata quæ egent statim compositione antequam volent ab igne.' Now, letting slip this critical opportunity he missed the intended treasure, which had he obtained he might have made out the tradition of making a brazen wall about England; that is, the most powerful defence, and strongest fortification which gold could have effected."—*Enquiries into Vulgar Errors*, Book vii. ch. 17. sec. 7.

the statue remain immoveable as if rooted, till the gold was taken up. For this purpose he hired a workman, and caused him to labour only at the propitious planetary hours, and without informing him as to the occult properties of the statue which he was making. The smith however ascertained the intent of the philosopher, and one day, when alone, he determined to finish it, even without orders; he did so; the moment was fortunate, and the completed image instantly leaped from the table to the ground. The smith dug and discovered a treasure, and now finding how truly valuable was the work of his hands, the demon of avarice spoke powerfully to his heart, he seized upon the statue and fled. Italy, where the figure had been made, was not a safe place, nor were there, he fondly imagined, treasures sufficient for his wishes to be found within her confines. The gold of the new world, then just discovered, tempted him, and he set sail in a fast-sailing ship for Mexico; but alas! the sea has treasures, and while passing over one of its many hoards, the winged talisman sprang from the hands of its disappointed maker, and disappeared beneath the waves.

To come to the writings of Cardan, we have an account of a statue holding a beautiful golden apple adorned with jewels, but if any one adventured to take hold of the apple, he immediately was killed by the figure: touching the apple served to discharge several short bows, tubes, or such instruments concealed within the body of the image.[1] Bishop Wil-

[1] Cardan. Rer. Var. lib. xii. c. 58, and Wilkins' Math. Mag. lib. ii. c. 4.

kins in his "Mathematical Magic," when speaking of the mode by which articulate sounds may be produced from automata says:[1] "But now about articulate sounds there is much greater difficulty. Walchius thinks it possible entirely to preserve the voice, or any words spoken in a hollow trunk or pipe, and that this pipe being rightly opened, the words will come out of it in the same order wherein they were spoken, somewhat like that cold country where the people's discourse doth freeze in the air all winter, and may be heard in the next summer or at a great thaw; but this conjecture will need no refutation." Vaucanson, whose duck has been already mentioned, constructed a flute-player, and afterwards an image which played on the pipe and tabor in the manner of the Provençal peasantry. The younger Le Droz made the figure of a man about the natural size which was capable both of drawing and writing. It held in its hand a metallic pencil, and when a piece of vellum was laid under the point, and a certain spring touched, the automaton began to draw. On the first card, it traced "elegant likenesses" of the king and the queen, and at every stroke carefully lifted up the pencil: it was never known to spoil any card properly placed under its hand. When this was finished it rested, and afterwards drew five other designs on separate cards. One by M. Maillardet not only made several designs, but executed four pieces of writing, first tracing exactly all the letters, and then bringing back the hand to dot the i's and cross the t's. These last are well ascertained to have been truly automata, *i. e.* moved only by machinery. When the

[1] Lib. ii. c. 4.

flute-player of M. Vaucanson was first exhibited at Paris, it was looked upon with considerable distrust, for a little while before an automaton pianist was brought to that city, and excited the wonder and admiration of the court by the exactness of its performances. The curiosity of the king, who insisted upon seeing the interior of the image, put an end to the imposition: he discovered a child concealed within who executed the pieces in question. This circumstance caused M. Vaucanson's automata to be at first regarded as probably tricks, and it was not until he had exhibited the interior of his flute-player, and had sent a memoir to the Academy describing it, that he gained the confidence of the public. With regard to Regiomontanus, it is singular that his automata should not have been noticed by any of his contemporaries. Peter Ramus, who visited Nuremburg in 1571,[1] just a hundred years after the death of Regiomontanus, appears to have collected the reports even then current about him, but before that, we hear of him only as a mathematician. In 1769, the celebrated automaton chess-player was constructed by M. Kempelen, and brought to England in 1783. The figure, which was of the natural size, was clothed in a Turkish dress, and seated behind a chest about thirty inches high on a chair attached to the chest. On the chest was a chess-board, and in the hand of the figure, a pipe, which was however removed when the game was about to commence; before playing, the chest was opened and exhibited to the spectators,

[1] Schol. Math. lib. ii. p. 65. There is a misprint of some importance in Sir David Brewster's Natural Magic, p. 266. The visit of Maximilian to Nuremburg, is said to have taken place June 7th, 1740, it should be June 7th, 1470.

it was full of wheels and springs, the clothes were lifted from the figure, and the interior of the Turk himself also displayed. It was then wheeled about the room, the chest closed, and the Turk reclothed. The figure always took the first move; at every move the noise of the wheels was heard, and when it gave check to the king, it shook its head thrice; check to the queen was denoted by two shakes, and if a false move was made, it replaced its adversary's piece and played itself. This image was exhibited in all the capital cities of Europe, and though among those who examined it were mechanicians, chess-players, and mathematicians, yet it was many years before the secret was discovered. It was afterwards shown by M. Freyhere that a slender youth might be so placed within it as to move the arm, and then the whole wonder ceased. There appears to have been much ingenuity in the contrivance, and the high character of Baron Kempelen, together with the absence of pretension which was observable in him, added respectability to the exhibition. As a work of art, however, it must rank very much below those of Vaucanson. The reader who is curious to have an exact account of this celebrated piece of mechanism, may find one in that delightful volume, the Natural Magic of Sir David Brewster.[1] Attempts have been made to give the faculty of speaking to images of this kind, but they have hitherto either wholly failed, or at best but partially succeeded. M. Kratzenstein gained a prize proposed by the Academy of Sciences at St. Petersburgh, for a trial which was not altogether a failure; he showed how

[1] Page 269.

the vowel sounds could be produced by blowing through tubes of various shapes and dimensions. Kempelen succeeded in producing some consonant sounds also, and Professor Willis, of Cambridge, has gone on with still further success. The science of Acoustics is being prosecuted with vigour,—new discoveries have been made with regard to the human voice,—and talking and singing machines will be "numbered among the conquests of science."[1] Meantime, pretensions have not been wanting; and as the quackery of the present time seems to have run into another channel, we must have recourse for our instances to antiquity. In the fourth century, when Theophilus, Bishop of Alexandria, broke to pieces the images of the gods which were in that city, he found many of them hollow, and placed against the wall in such a manner that the priests could slip behind them, and speak to the people through their mouths."[2]

The noted impostor Alexander established an oracle of Æsculapius, under the name of Glycon: the mode of consulting this new god was by a billet, which Alexander contrived to open, and the answer was given from the mouth of the statue. Lucian has unveiled the imposture. Alexander, says this lively writer, took the gullet of a crane instead of a pipe, and transmitted the voice through it to the mouth of the statue. Bishop Wilkins says, "a substantial way to discover how articulate sounds may be framed so as to proceed from images, is by marking how Nature herself doth employ the several instruments of speech: the tongue, lips, throat, teeth, &c.: to this purpose the Hebrews have assigned

[1] Nat. Magic, p. 211. [2] Theodoret, Hist. Eccl. lib. v. c. 22.

each letter unto its proper instrument. And besides, we should observe what inarticulate sounds do resemble any of the particular letters. Thus we may note the trembling of water to be like the letter L, the quenching of hot things to the letter Z, the sound of strings unto the letters N G, the jerking of a switch to the letter Q; by an exact observation of these particulars, it is perhaps possible to make a statue speak some words.[1] It will be amusing to see a few of the speculations of this remarkable writer, and as he has classed under the head of automata his design for vessels to pursue their voyages under the surface of the water, we can here bestow a few moments' notice upon them. After remarking upon some of the difficulties, of which the getting fresh air is not the least, he says: "For the resolution of this difficulty, though I will not say that a man may by custom (which in other things doth produce such strange incredible effects) be enabled to live in the open water as the fishes do, the inspiration and expiration of water serving instead of air, this being usual with many fishes that have lungs, yet it is certain that long use and custom may strengthen men against many such inconveniences of this kind, which, to inexperienced persons, may prove very hazardous, and so it will not be perhaps unto these so necessary to have the air for breathing so pure and defecated as is required for others;" he then quotes (not without expressing his suspicions of the truth of what he quotes) a story from Mersennus of a French diver who could continue under water six hours with one cubic foot of

[1] Book ii. c. 4.

air, and keep a candle burning all the time. He concludes thus:—"All kinds of arts and manufactures may be exercised in this vessel, the observations made by it may be both written, and, if need were, printed here likewise. Several colonies may thus inhabit, having their children born and bred up without the knowledge of land, who could not choose, but be amazed, with strange conceits upon the discovery of this upper world. I am not able to judge what other advantages there may be suggested, or whether experiment would fully answer to these notional conjectures; but, however, because the invention did seem unto me ingenious and new, being not impertinent to the present inquiry, therefore I thought it might be worth the mentioning."[1] These passages give us some idea of the state of science at the time, and they are not without their value as testifying what an undoubtedly learned man thought might be practicable, and on what grounds. Almost all his schemes have been carried into execution, though in many cases the very reasons from which he thought them practicable have been shown to be incorrect.

[1] Book ii. c. 5.

CHAPTER XI.

ARITHMETICAL MAGIC, OR THE MAGICAL OPERATION OF NUMBERS, AND OF MAGIC SQUARES.

This species of Magic forms the subject of the second book of Cornelius Agrippa's "Occult Philosophy," and in it he contrives to epitomize nearly all that had been said or written on the subject. He speaks in the first chapter in a very moderate tone, so much so that the reader is led to expect a treatise very much like that of Sir David Brewster. "The doctrines of Mathematics are so necessary to Magic, and have so great an affinity therewith, that those who profess Magic without them, are quite out of the right path, and labor in vain, nor will they be at all able to attain the effects which they desire. For whatsoever things exist and are performed in these inferior natural virtues, are all performed by number, weight, measure, harmony, motion, and light." He then goes on to speak of automata, alluding to the dove of Archytas, the images made by Vulcan and Dædalus, and the wonders of which Cassiodorus makes mention; he refers to the strange effects which may be produced by optics, and states that he himself could so construct mirrors as to reflect objects which were strongly illuminated by the rays of the sun even at many miles' distance. Thus a "magician" well acquainted with arithmetic, music, geometry, mechanics, optics, and other natural

sciences may, "without wonder, do such extraordinary things as to excite the admiration of the wisest men." To prove this he instances many wonders, some of which existed, and others had no being but in poetical fiction: the catalogue is curious, however, as showing the opinion of a learned and able man, for such Agrippa really was, as to the powers of art: he mentions the Pillars of Hercules, and the draining of fens; mountains built in the sea, and the digging of mines; the brazen gates of Caspia which no force could break, and the formation of canals. All these, he says, seem to be against Nature, and, therefore, are attributed by the ignorant to the devil, a circumstance not very probable, when we reflect that the human agency employed in the fens, canals, and mines could not be concealed, nor would any attempt be made to do so, and consequently similar works of ancient times would be necessarily attributed to similar causes; but after having thus spoken for a page or two, he commences a very different strain, and says, "All things that are, and are made, receive their virtues from numbers. For time consists of number, and all motion and action, and all things which are subject to time and motion." To prove this, which it is charitable to suppose had some meaning, he quotes Pythagoras, Proclus, Plato, Boethius, Themistius and Averroes; Jerome, Augustin, Origen, Ambrose, Gregory of Nazianzen, Athanasius, Hilary, Basilius, Rubanus, Bede, Raban, and lastly St. John. To do him justice, the doctrine which he inculcates was no new one, nor did it, save for the cabbalistic trash under which it was buried, deserve ridicule. It was, that

one principle of harmony prevailed throughout the universe, according to the laws of which, all bodies had their situation in space, and their appointed motion, and all combinations of natural things took place. It was that great general principle of which the laws which govern the heavenly bodies,—chemical affinity,—and the moral fitness of things, were but branches; it was, if we may be permitted to use the expression, the leading idea of that plan after which the Supreme Being formed his spiritual and material creation, and in consequence of which alone, moral fitness and rectitude have any existence.

This subject is at the bottom of much of the "Occult Philosophy," and we must be permitted here to examine the nature of this foundation. We as Christians, for to such only do we write,[1] "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." But in that prior eternity in which God dwelt in his own awful solitude, absorbed in his own divine essence, there could have been no law, consequently no "right" and no "wrong," for there were none capable of obligation. Afterwards, when it pleased him for his glory to call into existence spiritual and earthly creatures, he was pleased at the same time to create the abstract principle of right, and according to that newly-created principle to establish laws for their governance. This principle, which may be called abstract truth,—truth in Moral, and truth in Natural, Philosophy, explains the Divine nature, and the Divine works, in so far as we are capable of understanding both, and in that

[1] Heb. xi. 3.

light in which it has pleased God to reveal to us the former. The works of God we know by themselves and from their examination we gradually and imperfectly deduce an unity of principle, we obtain a dim acquaintance with physical truth; the nature of God we know only through his works, and through his word, which by means of this principle are adapted to our state and capacities. We know it only therefore through the medium of a principle in accordance with which the universe, moral, intellectual, and physical, is constructed. It is exhibited to us in a certain light, and this light the only one in which our understanding is capable of apprehending it. The theory of Agrippa—which may be found also in Plato, the most acute and highly gifted of men—is that God being a spirit, and therefore without parts, all the perfections of the Divine nature coincide in one, that consequently the physical fitness which prevails throughout Nature, and the moral fitness which applies to the actions of intelligent creatures, are but radiations from that great sun of harmony, are but exemplifications of that principle of abstract truth which exists in the will of the Eternal. The words of Dante—

> Vuolsi cosi colà dove si puote
> Cio che si vuole e puì non demandare,[1]

apply to moral truth as well as to the obedience of God's creatures to his immediate commands.—"Sic volo,—sic jubeo—stat pro ratione voluntas" is but another expression of the same idea. And the Hindoos, when they say,[2] "Worship and sacrifice are

[1] Inferno, canto iii. lines 95, 96.
[2] Christmas, Univ. Mythology, p. 56.

good because they are pleasing to God: it is from this they derive their goodness; they are not good in themselves, and *therefore* pleasing to him," add their testimony to the same doctrine.[1] Let us now, after this explanation, show that such was the idea which Agrippa had derived from Plato, Pythagoras, and others,[2]—"Now that they speak of a rational, formal number, not of a material, sensible, or vocal, as of the number of merchants buying or selling, of which the Pythagoreans, Platonists, and our Augustin make no reckoning, but apply their remarks to the proportion resulting from this common numeration, which proportion they call natural, rational, and formal, from which great mysteries flow as well in natural as divine and heavenly things. *By it is there a way made for the searching out and understanding of all things knowable.* By it the next access to natural prophesying is had, and the Abbot Joachim proceeded no other way in his prophecies than by formal numbers." It is here evident that he speaks of a principle of harmony which may be deduced from numbers, but not of numbers themselves,—an

[1] May it not save some trouble in investigating that most difficult and abstruse subject, the origin of Evil, to recollect the "nature of evil" which is implied in this theory, namely, anything that is opposed to that principle which forms the law of universal creation;—in this investigation, as in many others, "*ce n'est pas le premier pas qui coute.*" The cause of the first existence of evil being ascertained, the rest presents no difficulty. The following sentences are offered with diffidence. Was it not possible that God, without creating Evil, could endow his angelic creatures with a power to obey or to disobey those laws which had been made for their rule of conduct, and could this power (the freedom of the will) be called Evil? From this power, however, arose evil in the minds of those angels who kept not their first estate. From their interference evil arose in the mind of our first parents, and as a punishment for their transgression the earth, the animal kingdom, and mankind, were cursed. Was not Evil then the spontaneous production of the minds of the first rebellious angels?

[2] De Occulta Philosophia, lib. iii. cap. 2.

opinion which, when we reflect on the discoveries which have been made by mathematical science, of which numbers are the primary elements, will seem, if not correct, at least excusable. The laws which prevail among the heavenly bodies, and have been ascertained to prevail even at distances too remote for calculation,[1] are also those which obtain in chemistry, electricity, and every other known science. It was not without reason that he says, "By it there is a way made for the searching out and understanding of all things knowable." But the fault into which he and many others fell, was a too rapid generalization, taking for granted the abstract principle of truth was the same in Natural and Moral Philosophy, for which he had good reason; he applied mathematical science to investigate moral and religious truth;[2] he deemed that no mysteries could resist this key, and accordingly fell into gross absurdities; he too greatly multiplied the number of things knowable, and, for want of understanding the doctrine of limits (not the differential calculus, but the limits set by Nature to man's power of investigation), he gained an ill repute in his own day, and is now little known, except as the hero of some extravagant tales. As a

[1] See Herschel's Observations on Double Stars.

[2] Some such idea was thus illustrated by Proclus in his Commentary on the Timæus of Plato:—

"Each element will be in a greater degree conjoined to, than separated from, the element which is near to it, and one world will be perfectly affected through all of them, and one harmonious order through the predominance of analogy. Thus also of the two cubes 8 and 27, the medium 12 being placed next to 8, will have two sides of this, but one side of 27, for 12 is produced by $2 \times 2 \times 3$, but it is *vice versa* with 18, for this is produced by $3 \times 3 \times 2$, and the side of 27 is 3, in the same manner as 2 is the side of 8. The physical dogmas, therefore, of Plato about the elements of the universe accord with mathematical speculations.

specimen of the mode of speculating not only on numbers, but on everything else which was adopted in that day, we will take his remarks on the number three; he treats all numbers from one to twelve in the same way:[1]—

"The number three is an uncompounded number, a holy number, a number of perfection, a most powerful number; for there are three persons in the Godhead and three theological virtues. Hence this number conduces to the ceremonies of religion, and hence it is that prayers and sacrifices are thrice repeated."

He then quotes Virgil, particularly the "Pharmaceutria," and adds, "And Pliny says that it was the custom in every use of medicine to spit with three deprecations, and hence to be cured. The number of three is perfected with three argumentations, long, broad, and deep, beyond which there is no progression of dimension, whence the first number is called square. Hence it is said that to a body that has three dimensions, and to a square number, nothing can be added. Wherefore Aristotle, in the beginning of his discourse concerning heaven, calls it, as it were, a law, according to which all things are disposed; for corporal and spiritual things consist of three things,—namely, beginning, middle, and end; by three, as Trismegistus saith, the world is perfected by the concurrence of causes or fate, by execution and distribution." The whole measure of time is concluded in three,—namely, past, present, and to come; and after twenty-five more triplicities, for which Nature, theology, alchemy, my-

[1] De Occulta Phil. cap. 6, lib. ii.

thology, and astrology are ransacked, he gives us what he calls the scale of the number three. There are—

In the Original World	Three Persons in the Trinity, The Name of God with three letters:	The Father,	The Son, שין	The Holy Ghost.
In the Intellectual World	Three Hierarchies of Angels:	Supreme,	Middle,	Lowest.
	Three degrees of Saints:	Innocents,	Martyrs,	Confessors.
In the Celestial World	3 Quaternions of Signs:	Moveable,	Fixed,	Common.
	3 Quaternions of Houses:	Corners,	Succeeding,	Falling.
	3 Lords of the Triplicities:	Diurnal,	Nocturnal,	Partaking of both.
In the Elementary World	Three degrees of Elements:	Simple,	Compound,	Thrice compounded.
In the Lesser World, μικροκόσμος.	Three parts answering to the three-fold world:	The head, in which the Intellect grows answering to the Intellectual World,	The breast, in which is the heart, the seat of life answering to the Celestial World,	The belly, answering to the Elemental World.
In the Infernal World	Three Infernal Furies:	Alecto,	Megara,	Tisiphone.
	Three Infernal Judges:	Minos,	Æacus,	Rhadamanthus.
	Three degrees of damned.	Wicked,	Apostates,	Infidels.

Similar edifying information is extended over fifty quarto pages. Of the number two, he says that it is evil, and so inherently bad, that God did not pronounce his work done on the second day of creation, "good," so evil was the day, and for this cause, namely, the badness and uncleanness of the number. All the unclean beasts were ordered to go into the ark by twos. He subsequently speaks of geometrical figures, which we learn have very much the same powers. A circle, for instance, being a line without beginning or end, is an emblem of infinity, and on account of this perfection, is most proper for conjurations, and hence those who invoke spirits should be careful, whatever other figures they use, not to omit this. A pentangle also, *because* it has five obtuse angles within, has great power over evil spirits, and the cross, *because* it contains four right angles: the exorcisors of the Catholic church, whatever might be the success of their practice, had at least a better reason than this for the virtues of the cross, and, indeed, so add the old Egyptians, among whom it was esteemed a very sacred sign. "But,"[1] he says, "whatever wonderful things figures may effect when engraved upon papers, plates, or images, they do only, by the virtue acquired from figures more sublime, by the natural fitness which their resemblance procures, and which depends upon the exactness of their configuration,—as an echo is caused by a wall opposite, and the solar rays are collected in a concave mirror, which if then reflected upon a combustible body burn it, or as a harp causes a resonance on another harp, and as if two strings be

[1] De Occulta Phil. lib. ii. cap. 23.

of the same tone or in unison, if one be struck the other vibrates also." This is curious, as showing with how much show of philosophy, the wildest reveries of the Occult Philosophy was accompanied. Of the same nature is his speculation on harmony of sounds. In the last instance we have seen a farrago of nonsense attempted to be illustrated and made plausible by undoubted facts in Natural Philosophy. We shall now see an unsound but ingenious theory made use of to support another mass of absurdity.[1] "Sound," he says, "is made sensible through the medium of the air, so also is light, and so is the scent of flowers, yet the air is no more sound, than it is vision, or the power of smelling. Air is the substance of the sensitive soul,[2] and that air which is thus taken into connection with it is vivified, and thus endowed with life, the air perceives and lays hold on sights, sounds, and odors. We have an old poet who has taught us better philosophy:—

Sound is nought but air y-broken,
And each word that is y-spoken,
Soft or harsh, or rough or fair,
In its substance ne is but air."

But if the theory which we have noticed be as obscure as those of some German metaphysicians, what shall we say to the facts adduced to prove it, and the inferences drawn from it? "The entrails of sheep and of wolves could never be brought to agree so as to be used in the same instrument, by reason of their natural dissonance," and "no man can make the roaring of lions, the lowing of oxen, the neighing of horses, the grunting of hogs, to be harmonious."

[1] De Occulta Phil. cap. 25. [2] See vol. ii.

Now if this be true of any of these animals, it certainly is of the last, and by order of Louis the Eleventh, a concert was made of hogs, which, though not quite equal to a good modern band, possessed much more harmony, at least so we are told, than the reader would think at all possible.

CHAPTER XII.

ONEIROMANCY.—SLEEP AND DREAMS.

One branch of the Egyptian and Babylonian Magic, and one upon which great stress was laid, was Oneiromancy, or the interpretation of dreams. That the visions of the night were the means by which the gods conversed with men, instructed them as to the Divine will, and informed them of their own fate, was a doctrine as ancient as the creation. It was handed down by tradition from the very earliest ages; and when we find it prevailing in Memphis and Babylon, we see it in a corrupt form, and made the foundation of an absurd species of divination; we treat of it here as a part of the Magic practised in those countries, founded, indeed, upon that tradition of which we have spoken, but arranged into a system by speculations on the nature of the soul, and the properties of the body. On reading the accounts preserved in the sacred writings, we are struck with a circumstance which at once does away with all suspicion of imposture on the part of *ὀνειροκριτικοί*. They were sent for by Pharaoh,[1] who related to them his dreams, and demanded an interpretation. This was an office which they were evidently in the habit of performing; for dreams were then of as common occurrence as now, and every dream was supposed to have its particular meaning. "And it came to

[1] Gen. xli. 8.

pass in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dreams, but there were none who could interpret them unto Pharaoh." A similar case is found in the dream of Nebuchadnezzar. In the first dream of this monarch the vision was forgotten, and the interpreters were required first to tell the king what he had dreamed, and next, what was the interpretation of it. This, therefore, is not exactly a case in point; for so strong was the impression made by the divinely-caused dream upon the mind of Nebuchadnezzar, that though the circumstances were, for the moment, lost, yet there wanted but a hint to bring them all back in their original force, and no false account of the matter could have satisfied him. Yet as the interpreters could not know that this dream had been the effect of inspiration, and could not judge how deep had been the impression which it had left, it looks well that they attempted no imposition, but calmly and respectfully reasoned with the infuriate king on the extravagant nature of the demand. "The king answered and said to the Chaldeans, the thing is gone from me; if ye will not make known unto me the dream with the interpretation thereof, ye shall be cut in pieces and your houses shall be made a dunghill. * * The Chaldeans answered before the king and said, There is not a man upon the earth that can show the king's matter; therefore, there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean; and it is a rare thing that the king requireth, and there is none other that can show it

before the king except the gods, whose dwelling is not with flesh."[1] This was not the first time that such an answer had been returned to the royal demand, and so great was the king's anger in consequence, that he ordered his savage decree to be put in execution; and all the "wise men" of Babylon would have been slain, leaving, of course, only fools alive. Daniel, however, interfered and saved himself and his brethren.

After this, we find the "wise men," the Chaldeans, the soothsayers, &c., are still patronized by Nebuchadnezzar; and at a subsequent period called on to interpret another dream of Nebuchadnezzar's. This time the dream was related, and the interpretation alone required; and the king himself, giving an account of the transaction, said, "Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers, and I told the dream before them; but they did not make known unto me the interpretation thereof."[2] Daniel again solved the difficulty.

From this we may gather, first, that the interpreters of dreams were no impostors—for, had they been such, they would not have frankly acknowledged their inability to expound the dreams of Pharaoh and of Nebuchadnezzar. To an impostor, one dream is the same as another; his only concern would be to conciliate the favor of the king, and at the same time so to manage his predictions as to save his own credit, whatever might happen. But the interpreters were not in the habit of leaving a dream uninterpreted: so extensively were their services employed, that we find the chief butler and the chief baker very

[1] Dan. ii. [2] Dan. iv. 7.

much perplexed[1] because they could not have their dreams expounded; and great were their professions of gratitude when Joseph took upon him the task. The interpretation of a dream was, therefore, as common an occurrence as any extraordinary dream itself; and we may be sure that few dreams of princes were not related and interpreted. Why was it, then, that those who had been in the habit of explaining other visions should be so puzzled with these? The answer is obvious. They interpreted dreams according to a system: whatsoever could be reduced within the rules of that system, admitted of an exposition, but at once acknowledged that the boundaries of their art did not extend to these visions. Let us, therefore, examine the system itself, as far as we are able to do so.

The more ancient the nation the more uncorrupted the tradition; and we must, therefore, instead of attributing a grosser superstition to an earlier age, consider that the belief then prevailing was more pure than that which afterwards prevailed. This we shall find to be the case in all mythological systems, and this we may reasonably presume to be the case here. The Egyptians and Chaldeans believed the immortality of the soul, and its separate existence from the body; that the vital powers resided in the former, though in our earthly state they were only available by the organs of the body; the eye was the organ of seeing, but the soul was all sight; the ear was the organ of hearing, but the soul was all perception, and thus, when the bodily organs were destroyed by death, the vital powers enjoyed an unlimited range. These notions were extended to sleep, and it was

[1] Gen. xl. 8.

imagined that the soul then enjoyed a temporary freedom, during which, if not gifted with the power of seeing into futurity, it was enabled to make more accurate deductions, and to form clearer anticipations, than when clogged with the weight of the body. Then too, it was enabled to hold converse with those numerous spiritual beings of which all the universe was held to be full. These doctrines were taught by the peripatetic philosophers, and there is every reason to believe that they were known in Egypt. It was upon a belief in this theory that Zeno founded his opinion, "that a man might, from the nature of his dreams, judge of his improvement in virtue,—for if he found himself delighted with that which is vicious, he must have much cause for vigilance when awake; whereas if vicious engagements did not afford him gratification, but if his powers of mind, enlightened by reason, shone out like a calm and waveless sea, for the reflection of pure images, he might have ground for self-approbation."[1] "When we are awake," observes Plutarch, "if vice appears it accommodates itself to the opinions of men,—does not entirely give itself up to its own impulses, but restrains and contends with them; whereas in sleep, flying beyond opinions and law, and transgressing all modesty and shame, it excites every lust, and stirs its evil propensities, aiming even at the most dreadful crimes, and enjoying illegal things and images, which terminate in no pleasure, but promote disorder,"[2] Acting upon this principle, when Dionysius heard that Marsyas had dreamed

[1] Plutarch (Wyttenbach), vol. ii. p. 316.
[2] Plutarch, vol. i. p. 398.

of cutting his (Dionysius's) throat, he said had he not been in the habit of thinking upon it, he would never have dreamed it; "he shall therefore be put to death," which was accordingly done. Plato, too, entertained an idea that so complete might be the government of reason over the mind, as to influence it even during sleep, and prevent dreams not of a virtuous character. If, then, the soul of a virtuous man, free from vicious impressions, be liberated from the influence of the body, allowed to range through the wonders of creation, and enabled to perceive somewhat more of its own nature and that of other spiritual beings, than when imprisoned in the flesh, it became, they thought, advisable to treasure up the reminiscences of those glimpses into another state, and, if possible, to turn them to a good account in this. Hence they divided dreams into the oracular and the non-oracular:[1] those which were the visions of the soul in this state of freedom, those conversations with other spiritual essences, and those glances of futurity which it then enjoyed, and those which were merely the effect of physical circumstances; taking note of the one as displaying the will of the gods and the fate

[1] Macrobius more fancifully divides dreams into five sorts—the dream, the vision, the ocular dream, the insomnium, and the phantasm. The first is a figurative and mysterious representation, which requires an interpretation; the second was an exact representation of a future event in sleep; the third was a dream representing some priest or divinity, who declared to the sleeper things to come; the fourth was a common dream, not deserving of attention; and the fifth was a disturbed, half-awake sort of dreaming, from which no information could be derived, and among which the incubus or night-mare is to be placed. Of all these he gives instances; and, as among our illustrations some of each kind may be found, the reader is requested, if he thinks proper, to separate and distinguish them for himself.

of mankind, and of the other as exhibiting, in a manner highly useful to physicians, the state of the body. But before we proceed to speak of the manner in which dreams were interpreted, it will be well to notice what evidence we have of this separation of the soul and body, or rather of those effects said to be produced by it.

The learned and eloquent Sir Thomas Browne in his "Religio Medici," says,—"Sleep is a death whereby we live a middle moderating point between life and death, and so like death, I dare not trust it without my prayers, and an half adieu unto the world, and take my farewell in a colloquy with God; after which I close my eyes in security, content to take my leave of him and sleep unto the resurrection."[1] And a little before, speaking of the state of the soul during sleep, he seems to intimate that then, during the slumber of the senses, the reason is awake the most; not that faculty of comparing and concluding which we generally call reason, but that instinct of the soul whereby it concludes without comparing, knows without syllogising, by an instantaneous operation of its own innate faculties, and which instinct transcendental philosophers call the pure reason as distinguished from the understanding.[2]

"At my nativity," says Sir Thomas, "my ascendant was the watery sign of Scorpius. I was born in the planetary hour of Saturn, and I think I have a piece of that leaden planet in me. I am no way facetious, nor disposed for the mirth and *galliardise* of company; yet in one dream I can compose a whole

[1] Book ii. sect. 12.
[2] See Kant, Kritik der Reinen Vernunft.

comedy, behold the action, apprehend the jests, and laugh myself awake at the conceits thereof. Were my memory as faithful as my reason is then fruitful, I would never study but in my dreams, and this time also would I choose for my devotions; but our grosser memories have then so little hold of our abstracted understandings, that they forget the story, and can only relate to our awakened souls a confused and broken tale of that which hath passed: and men do sometimes, upon the hours of their departure, speak and reason above themselves—for then the soul about to be freed from the body, begins to reason like herself, and to discourse in a strain above mortality." [1]

The annals of medicine furnish us with cases of a double consciousness, if we may use the term, of persons who, having been subject to fits of derangement and intervals of sanity, lost in the one state the memory of all that had been done to or by them in the other state; but retained a perfect recollection of events that had taken place when their minds were in the same condition. Thus, on the temporary return of sanity, the patient knew all that had been done in his sane intervals; and on the periodical attack of derangement he lost all memory of what had transpired during his previous periods of sanity, while he recollected well the events which had marked the seasons of his madness. It has been argued that such a difference exists between the states of sleep and waking; and although the remembrance of our dreams much militates against it, it does not altogether overthrow the theory upon which it is founded. It proves only that if there be such a

[1] Relig. Med. b. ii. sect. 11.

separate existence, the separation is not so complete as in the morbid state before noticed. A stronger argument may be adduced by the denial of Dr. Darwin's supposition, that surprise is never felt in dreams. A gentleman distinguished in the medical profession dreamed that he was about to take off his clothes, and was much surprised at finding himself attired in various articles of dress to which he was not accustomed, and against which he felt considerable objections. At another time, being out with a friend shooting, a covey of partridges was started: one flew against a tree and was killed. The dreamer was surprised as he had never heard of such a thing occurring, though he had often considered it as very likely to happen. The writer of this, when an undergraduate at Cambridge, spent some time on a visit at the house of a relation in Suffolk; on his return to Cambridge, on the eve of an important examination, he dreamed that he was still in Suffolk (and in a room which, by the bye, was at Ely). Exceedingly surprised at his supposed carelessness in being absent at such a time from the university, and vexed at the probable consequences, it was some time before he could satisfy himself that he was really in his own chambers in college.

In all these cases (and they might easily be multiplied) the surprise was on account of things connected with the waking life, thought, and habits of the individual; showing, consequently, that the standard by which things are measured in dreams—when they are measured at all—is one taken from the ideas and occurrences of this waking world. It seems, however, that the feeling of surprise is rare in

the dreaming state, because the faculty of comparison, upon which surprise depends, and which is one of the reasoning, not the imaginative faculties, is seldom then in a state of activity. To return, however, to the anecdotes upon which the theory of the soul being set at liberty during sleep depends for evidence.

Dr. Cheyne gives an account of a Colonel Townshend, who had the power of throwing himself into a state resembling death whenever he pleased, and of coming to himself again at pleasure. On one occasion he exercised this power in the presence of Dr. C., Mr. Skrine, and Dr. Baynard at Bath. He placed himself on his back; his respiration became gradually insensible, his pulse ceased, no motion of the heart was to be felt; and a mirror held to his lips was not clouded by his breath. After continuing in this state about an hour he recovered.[1] We are not told anything of his dreams or his sensations during this period; but Augustine in his De Civitate Dei has been more particular. Speaking of a similar case, that of the Presbyter Restitutus, he says that, when in this state of apparent death, the presbyter heard loud voices.[2] Cardan,[3] too, boasted a similar power. He then had a faint hearing of those who conversed about him; but he lost all sense of pain, even when affected with the gout. With regard to long, trance-like sleep, we have many strange stories, some well, some ill authenticated. Among the latter, we may place the anecdote told by Diogenes Laertius, of Epimenides, who slept for one-and-fifty

[1] Dr. Cheyne on English Maladies.
[2] Lib. xiv. cap. 54.
[3] De Varietate Rerum, lib. viii. cap. 43.

years; unless, as Barthelimy supposes, the account be meant to be allegorically taken; and the notice taken by Crantz [1] of a German student who slept seven years without intermission. None of these, however, will bear any comparison with the Seven canonised Sleepers, who, taking a siesta in a cave while Decius was persecuting the Christians, slept on for 196 years, and never thought of waking till the storms of Pagan persecution were entirely passed, and the empire had long been altogether Christian in profession. This waking was in the thirtieth year of the Emperor Theodosius; they were accompanied by their dog, who slept and woke with them. This tale is believed by Mahommedans as well as Christians; and it is among them a proverbial expression for a grudging, avaricious man,—he would not throw a bone to the dog of the Seven Sleepers. But to come nearer our own time, and to reports which require belief, M. Gualtear drew up, at the request of the King of Sweden, an account of a woman named Guasser, who for a long time was regularly taken with catalepsy twice a-day; during which time she sank into a profound sleep, and was deprived of all external and internal sensation; her limbs grew hard and rigid like stone, and her pulse became almost imperceptible; her respiration, however, was not affected. This fit came on regularly every morning about eight o'clock, and continued till twelve, when she gradually and by convulsive movements, recovered the use of her limbs. After allowing her time enough to dine, the fit came on again and lasted till eight: from which time she remained awake till

[1] Vandal, lib. viii. cap. 39.

eight the next morning. She reached the age of eighty, having survived her disorder nearly twenty years.[1] The most extraordinary instance, however, of sleep, during which a kind of separation took place between the soul and the body, is related by Mr. Howison, in his "Foreign Scenes." The part which relates to himself no one can doubt, and it is certainly important. The relation of his German friend, Engel, we abridge, as a curiosity; its evidence may go for what it is worth. Mr. H. says:—

"I returned to Holguin in the course of the day, and on the succeeding morning set out for Guibara harbour, having learned that the sloop was ready to pursue her voyage. However, on going on board, I found she would not leave port till the next night; and as the time hung rather heavy I accepted an invitation from the master of a schooner that lay near us to pay him a visit and see his collection of shells. When the evening was pretty far advanced, he conducted me to the cabin, which was almost full of large packages, and pointing out where I was to sleep left me alone. I felt a heavy suffocating smell, but did not think of examining the contents of the bales; and immediately went to bed. Soon afterwards, I was harassed by wild and frightful dreams, and suddenly awaked about midnight bathed in a cold dew, and totally unable to speak or move; however I knew perfectly well where I was, and recollected everything that had occurred the preceding day, only I could not make any bodily effort whatever, and tried in vain to get up or even to change

[1] Considérations sur un Sommeil Extraordinaire; Mémoires de l'Académie de Berlin.

my position. The watch on deck struck four-bells, and I counted them, though it seemed to me that I did not hear the beats, but received the vibrations through my body. About this time, a seaman came into the cabin with a light, and carried away an hour-glass that hung upon a nail without observing me, though I made several efforts to arrest his attention. Shortly after, a pane in the skylight was broken in by accident, and I saw the fragments of glass-drop on the floor. These circumstances actually occurred, as I found on inquiry next day; and I mention them to prove that the sensations I describe were realities, and not the offspring of perturbed dreams. My inability to move was not accompanied with pain or uneasiness, but I felt as if the principle of life had entirely departed from my frame. At length, I became totally insensible and continued so till an increase of the wind made the sea a little rough, which caused the vessel to roll. The motion, I suppose, had the effect of awakening me from my trance, and I managed somehow or other, to get up, and go on deck. My memory was totally lost for about a quarter of an hour, and I had no ideas connected with anything that was not present before me; I knew that I was in a ship, but nothing more. While in this state, I observed a man drawing water from the sea in buckets, and requested him to pour one upon my head. After some hesitation, he did so, and all my faculties were immediately restored. *I acquired a most vivid recollection of a vast variety of ideas and events which appeared to have passed through my mind and occupied me during the time of my supposed insen-*

sibility. All this singular constitutional derangement had arisen from a copious inhalation of the fumes of tobacco; for on examining the cabin, I found that the piles of packages there, consisted of that narcotic plant, and that quantities of it lay even under my bed; in short, that the sloop contained almost nothing else. I should not have been so particular," adds Mr. H., "in mentioning these circumstances, had I not heard something analogous to them from a German oculist whom I met in Havannah. This old man (named Engel), who was altogether a singular character, told me that the digitalis or foxglove, the belladonna or night-shade, and several other plants of a similar kind, possessed peculiar properties which were not generally known even by the medical profession. When administered, he said, in a certain way (query how?), they could be made to act so powerfully and directly as sedatives, as to destroy all sensibility and voluntary motion, without affecting the animal life or impeding its necessary and healthy actions and functions; but with this remarkable peculiarity that the mind or soul did not participate in the comatoseness which affected its mortal tenement, but was more than usually active and excursive. On these occasions, however, the individual to whom it belonged had no perception of anything of the kind. His body enjoyed an animal existence as it were, without sensation, and nothing more. But when the effect of the narcotic was dispelled either by counter-agents or by time, he recovered from his lethargy, and active life, memory, will, and intelligence returned, with a perfect (?) knowledge of all the operations which his mind had gone through

from the time of his losing his perceptions to that of his reviving and their being restored. The German explained all this in the following way:—Life and the soul, he said, are separate essences though intimately connected together; and when the powers of the former have been enfeebled to a certain degree the latter disengages itself from the body, and continues its agency unlimited and unembarrassed by the encumbrance of corporeal matter. However, on the animal functions beginning to recover their natural vigor, their immortal inmate is attracted back by a peculiar sympathy to its earthly tenement; and the human being which they jointly compose awakes to intelligence, and suddenly recollects all the ideas that have passed through his mind during the period of his suspended animation. These my friend described as often being vivid, original, and marvellous beyond description, and such as entirely exceeded the conceptions of man in his natural state of existence.[1]

"After this he goes on to relate the way in which he first became aware of this singular property of narcotic plants. It appears that, during his youth, he had lodged in the suburbs of a town which was the seat of one of the minor universities; and in the same house lodged a student named Meidenvold, whose pursuits were medical. A certain degree of intimacy soon sprang up between Engel and Meidenvold. The latter was a singular personage, and was occasionally in the habit of expressing himself in a remarkably mystical manner. But he had a practice of retiring on a certain night every week to a building, of which he kept the key, and into which

[1] Howison's Foreign Scenes, vol. i. p. 279, et seq.

he allowed none but himself to enter. Here he remained till the middle of the following day. When he left the place he was pale and ghastly, and seemed also in a state of deep dejection. But he commenced diligently writing, and then pursued his usual studies. After making many attempts to gain the confidence of this mysterious student, but in vain, Engel determined to watch him. This he accordingly did, by climbing up to one of the windows of his secret study, and there, by the light of a lamp in the apartment, he beheld Meidenvold lying on a board placed in a sloping position, and apparently dead. His first idea was to force the door and hasten to his assistance; but on a further view of the apartment, and the position of the student, he became convinced that the whole was designed. He watched again another night, and made his way into the chamber; from which, however, he could not get out. He found the surface of Meidenvold's body cold, the pulsation of the heart scarcely perceptible, and the breathing very feeble and contracted. Engel, by accident, put out the light, and could not continue his observations minutely; but after three hours, he heard a succession of deep-drawn sighs, and soon after, by the imperfect light of the windows, he observed the student raise himself up and lean his head on his hand. He gradually gained an erect position, staggered across the room, and plunged into a bath. After a little altercation as to Engel's intrusion, Meidenvold told him that the state in which he had been was produced by the use of night-shade, hemlock, and other narcotic herbs; and that during the continuance of the

cataleptic fit thus occasioned, he partook of a sort of superhuman existence, of which, after a little interval, he had a vivid and distinct recollection. He stated that many of his ideas and feelings thus caused he had written in a book, which he promised to show Engel; but the latter found him one day dead in his private study, and the book was never found." The tale is admirably told by Mr. Howison, who seems to have placed some faith in it; and it may very probably have had a substratum of truth.[1] That most captivating book, "The Confessions of an English Opium Eater," will furnish

[1] The following curious anecdote is told by Lady Fanshawe, in her Memoirs:—

"My mother's funeral cost my father above a thousand pounds, and Dr. Howlsworth preached her funeral sermon, in which, upon his own knowledge, he told before many hundreds of people this accident following:—that my mother being sick to death of a fever three months after I was born, which was the occasion she gave me suck no longer, her friends and servants thought that, to all outward appearance, she was dead, and so lay almost two days and a night; but Dr. Winston, coming to comfort my father, went into my mother's room, and looking earnestly on her face, said 'she was so handsome, and now looks so lovely, I cannot think she is dead, and suddenly took a lancet out of his pocket, and with it cut the sole of her foot, which bled. Upon this he immediately caused her to be laid upon the bed again and to be rubbed, and such other means to be used as brought her to life, and opening her eyes she saw two of her kinswomen stand by her, my Lady Knollys and my Lady Russell, both with great wide sleeves, as the fashion then was, and said, 'Did you not promise me fifteen years, and are you come again?' which they not understanding, persuaded her to keep her spirits quiet in that great weakness wherein she was; but some hours after she desired my father and Dr. Howlsworth might be left alone with her, to whom she said, 'I will acquaint you that during the time of my trance I was in great quiet, but in a place I could neither distinguish or describe; but the sense of leaving my girl, who is dearer to me than all my children, remained a trouble on my spirits. Suddenly I saw two by me in long white garments, and methought I fell down with my face in the dust, and they asked why I was troubled in so great happiness. I replied, Oh! let me have the same grant given to Hezekiah, that I may live fifteen years to see my daughter a woman; to which they answered, 'It is done;' and then, at that instant, I awoke out of my trance; and Dr. Howlsworth did there affirm, that that day she died, just fifteen years from that time."—*Memoirs*, p. 28.

an excellent commentary on it; and we have an instance in the life of Mr. Coleridge, not very dissimilar. He slept, and very probably under the influence of opium, and during this sleep composed more than two hundred lines of exquisite poetry. Part he committed to paper immediately, and would have finished them, but an untimely visitor took him off; and when he returned to the task all traces of the lines following what he had written were passed away from his mind. They are the lines commencing thus:—

> In Cambalu did Khubla Khan,
>   A stately pleasure-dome decree,
> Where Alf, the sacred river, ran
> Through caverns measureless to man,
>   Down to a sunless sea.

All these effects might very well have taken place without that separation of the soul and body for which many Germans, even in the present day, contend, and for which they adduce many arguments, rather more profound than poetical. The theory has been noticed here because there seems reason to believe that it is a very ancient one;[1] and if taken as the principal part of oneiromancy, and considered as based on the tradition of dreams, undoubtedly divine in their origin, it will rescue the idea of interpreting dreams from being *necessarily* absurd, though it will still be open to the imputation of incorrectness. As practised in the earliest ages, it was certainly not ridiculous, though it soon became so in succeeding times. We will, before we turn to the rules by which dreams were expounded, take

[1] See the Epistle of Hippocrates to Philopœmen quoted in the next chapter.

a glance at the more rational system, which supposes them to be often caused by external impressions. This is abundantly made out by experience. Every one knows that if a person be subjected to the action of cold, either by being uncovered or otherwise, the dreams will be corresponding: the individual will suppose himself to be travelling over bleak mountains or across snowy plains. If a noise be made (not loud enough to wake him), he will be immediately furnished with a visionary cause; and it is worthy of remark that in cases like this, where the external impression is sudden, the whole dream will be frequently suggested at the moment, though it will seem to take some time in passing before the mind; and the noise from without, appearing to take place in its proper order at last, will sometimes wake the sleeper. For example, a door is shut with some violence by the side of a person sleeping; forthwith there rises up in his mind the phantasm of an army. He is in connexion with it, and is well aware of all his relations to it, and its designs. The order is given to charge; and a discharge of artillery precedes the attack. He awakes, and finds himself awakened by the shutting of the door, which suggested the last circumstance of his dream. Now, it cannot be said that these things are only accidental coincidences—the shutting of the door, and the visionary discharge of cannon—for they are of too frequent occurrence for this; and indeed if, at any time, a sudden impression on the sensorium be the means of awakening a dreamer, a train of prior circumstances will so arrange themselves in his mind, that the actual

sensation from without shall exactly coincide with the visionary sensation from within. If this be true, and there is very little to be said against it, it would seem that the sleeping mind is not cognizant of time, or of periods of duration, and this non-recognition of periods of duration, seems to be one of those things in which an eternal disembodied spirit differs from one in the flesh. This is a subject upon which speculation would lead us we know not whither. There are things which, in this world, we see through a glass darkly, and these are, perhaps, of them.

One more slice of metaphysics before we conclude this chapter. The circumstance of man dreaming has been adduced as a proof of the immateriality and immortality of the soul. Cicero has take this ground of argument: and the dreaming of beasts has been mentioned by Lucretius as a proof to the contrary; for he implies if men have souls and you know it by their dreaming, so have beasts, for they dream; but you deny souls to beasts, therefore your argument falls to the ground with regard to men. Such would have been his language had Lucretius been a logician instead of a poet. Now, in the first place, we are told, in answer to this, that brutes *have* souls, whether immortal or not. "The spirit of the beast goeth downwards," says the Scriptures; and the following argument has been offered in proof of their immortality. Death came into the world by sin; therefore if man had not sinned there would have been no death in the world, consequently, animals would not have died. From this we judge that they were created in the first place immortal, espe-

cially as they were not intended for man's food while he was in a state of innocence. But if by the sin of man (not their own) they suffered death, is it not reasonable to believe that a happy state of existence will be awarded to them in a future state? We leave this argument without comment—*valeat quantum.* It has been attributed to the late learned and excellent Dr. Adam Clarke. Pre-Adamite death however, so abundantly proved by the geologist, cannot be accounted for on this theory.

Fulgosius, who has preserved a great number of similar relations, says, that a certain Carthaginian physician, whose name was Gennadius, doubted of the immortality of the soul. He saw in a dream a youth who showed him a beautiful city and departed. On the following night he returned again, and asked Gennadius whether he recollected him. The physician replied, that he did, and also the city which he had showed him. "What are you about?" said the youth. "Sleeping," replied Gennadius. Then the youth a second time departed, leaving him quite convinced of the immortality of the soul; for he argued if his mind beheld a city, when the eyes of his body were closed, and his whole frame dormant, so might his soul continue to live and exercise those wonderful powers with which it was endowed, though the body might moulder away in the tomb.

CHAPTER XIII.

ONEIROMANCY (*continued*).—THE INTERPRETATION OF DREAMS.

Having so far treated upon the theories by which Oneiromancy was supported, and beheld it, if it has one, upon its philosophical side, we must now reverse the picture, and look at the silly rules by which the signification of dreams was decided. Of these rules we must first remark that, comparatively speaking, they are of late date. We have no treatise on the subject earlier than that of Artemidorus, and he professes to have had recourse to no guide but experience. His experience, however, was not his own merely, but he had collected the opinions of many others, from the time of Hippocrates downwards. He was born at Ephesus, in the reign of Antoninus Pius; and took the surname of Daldianus, from Daldis, in Lydia, the birthplace of his mother. He travelled a great deal; and wherever he went he collected stories and opinions concerning dreams. Some doubts have been thrown on the genuineness of the "Oneirocritica," on account of the absurdities it contains; but it appears, without much reason, for if a man could spend a long life in investigating so futile a subject, he may well be thought capable of writing a silly book near the close of it. With regard to the work itself it has its value. Gerard Vossius says of it, "If we look at the matter which it contains, nothing

can be more vain than that book; yet the reading of it is useful, on account of the varied information which he has mingled in it concerning ancient rites and human nature in general."

"Dreams," says this visionary, "which represent anything as happening to the individual himself, and which are called 'propria,' do for the most part signify events that shall happen to that individual. Yet this rule is not universal, for sometimes the events have occurred to the parents or the children of the dreamer. Thus a certain person dreamed of his own death, and it happened that his father departed this life, who was, indeed, another person. but yet a partaker of the same body and soul with the dreamer. Again another seemed in a dream to be beheaded, and his father also died, who to him had been the cause of life and light, even as the head is to the body. So also it happened to one who imagined that he was blinded; he lost not his sight, but his son, who was dear to him as his eyes."

On the other hand, dreams which refer to others generally, are tokens of some events about to happen to others. Yet this is not always the case:—

"A person dreamed that his father was burned, and he himself very shortly after died; as though on account of the sorrow which the event must cause him, the father would be consumed. Again, an individual dreamed of the death of his mistress, and he soon after died himself, the dream signifying that he should, by some means or other, be deprived of her pleasant society. So the head refers to a father, the foot to a slave; the right hand to a mother, to a son, to a friend, to a brother; the left hand to a wife, a

mother, a mistress, a daughter, a sister; the calf of the leg, to a wife or a mistress. And other things in like manner are to be considered."[1]

All these rules are to be considered as having reference only to private persons; for the dreams of princes relate to the commonwealth, and are no longer merely matters that concern themselves. The author gives directions for interpreting four hundred and nine kinds of dreams, many of them such as could never occur to a Christian of our day, and which exhibit, perhaps, the darkest picture of ancient Roman morals that is anywhere to be found. Vices even more hideous than the foulest pages of Martial mention, are in this work spoken of as matters of common occurrence in dreams, and here we are certainly at liberty to adopt the reasoning of Dionysius, and say, that if such things were not practised they would not be dreamed of.

As a specimen of the mode of reasoning which Artemidorus adopts, we take at random the fifty-fourth and fifty-fifth chapters of the third book:— "*Of a key.*[2]—A key seen in dreams, by one about to marry, signifies that his wife will be faithful, and a good housekeeper: to one about to purchase a female slave, it predicts a good servant. It forbids travelling, inasmuch as it signifies detention and exclusion, for a key is made not for open, but for closed doors [by permission, it is made to open the one and to close the other], otherwise there is no need of a key nor of doors; but now, when no guard is present, then the doors being made fast, a key is used. Justly, therefore, a key seen in a vision is an

[1] Book i. chap. 2. [2] Cap. 54.

obstacle to those about to travel. To those who are about to manage and administer the property of others, it signifies fidelity and authority.

"*Of a cook.*[1]—To see a cook in one's house in a dream is good for one proposing to marry, for a cook is needed at a marriage; and even the poor, who on such occasions lengthen out their feasts, need then a cook. But to sick persons it signifies an increase of their disease and inflammation on account of roasting and various other modes of applying heat used by cooks, by which the humors become sharp, as the most celebrated of those who exercise that art relate. The dream also signifies tears, on account of the smoke which is excited by a cook. It signifies the revealing of hidden things and the bringing to light transactions done in private, since the works of a cook are openly brought forth to the guests, and appear as they are."

A specimen of an unfortunate dream, and a singular mode of reasoning, may be found in his decision concerning dreams of marriage:—[2]

"Since wedlock is like to death, and dreams of death signify marriage, I shall here speak of nuptials [the foregoing chapters are of a very funereal character]. For a sick person to dream of marrying a virgin portends death; for the same things which happen to one married happen to one dead. It is, however, a good dream to one about to enter upon some new negotiation, for it signifies that he will succeed; and to one hoping for some good thing, it foretells that all will turn out as he desires, for he who marries certainly receives some property which his wife brings

[1] Cap. 55. [2] Lib. ii. cap. 70.

as her marriage-portion. To other persons it signifies troubles and perturbations, for without such, marriages are not brought about. But if any man shall dream of marrying a widow, he shall set about some already commenced business, and that with good success. But if any one dreams that his wife is married to another, it portends either a change in his own plans or a separation from his wife; and if a woman, during her husband's life, imagines that she is married to another man, it signifies that she shall bury her husband, or in some way or other be separated from him. But I have observed that this does not always take place, but only when the wife has no children, no immediate expectation of any, and is occupied in no commercial business. If she has a daughter she shall give her in marriage. If about to give birth to a child, that child shall be a daughter, who shall be brought up and married; and thus, not exactly herself, but a part, as it were, of her own person shall be given in marriage to another man. If she be engaged in any commercial transactions, it signifies that she shall contract a partnership with some man in such business."[1]

After five books of such information, he gives a great number of dreams, to bear out the truth of the premises; of which we will take one or two, before we dismiss this most celebrated of interpreters:—

"A certain person, trying to fly, was kept back by a friend, whose name was Julius, and who held him by the right foot. Shortly after, he was about

[1] "For the same things happen to those who marry, and to those who die; for there is a gathering together of friends, as well male as female, and crowns, and aromatics, and ointments, and deeds of settlements." Book ii. chap. 59.

to depart from Rome, and had prepared everything for his departure. The month of July was now at hand, and he was delayed by some inconvenience [it ought, of course, to have been the gout in his right foot], yet he was not delayed to the end of the month, because, in his dream, it was a friend by whom he had been delayed."[1]

"A certain sick person went into the Temple of Jupiter, and, in his dream, asked the god whether he should recover. Jupiter nodded to him, looking downwards. The next day he died, which was clearly indicated by the god looking downwards." That this was not contrary to rule, we shall see by another example:—

"A certain woman, being ill, dreamed that she asked Venus whether she should recover; and the goddess shook her head, looking upwards; yet the woman got well. This is the converse of the preceding instances, for the looking upwards of a god or goddess portends a favorable issue."[2]

"An individual, dreaming that he drank powdered mustard, was tried for his life and condemned to death, *for* he was not accustomed to drink mustard; nor is it at all potable, as may be learned by the proverb, 'Who ever drank mustard?' *Therefore*, the judge condemned him to death."[3]

"An individual, against whom a law-suit was brought, dreamed that he had lost all the notes and memorials that he had prepared for his justification. The next day he was set free from all disagreeable consequences of the action; which was the meaning

[1] Book v. chap. 70. [2] Book v. chap. 71, 72.
[3] Book v. chap. 5.

of the dream; for when an action is finished, notes and memorials are of no further use to the parties."[1]

From all this we see that any dream might signify any event. The train of argument is not particularly clear to modern eyes; but there is no doubt that it was completely satisfactory to those who consulted Artemidorus or his disciples. This does not appear to have been the sort of reasoning that prevailed among the sages of Egypt or Babylon; for, by these rules, any dream might be interpreted, and by these instances any interpretation might be justified.

A Latin translation of this work was published in 1537, by Cornarius, an Italian physician, who prefaced it with a dedicatory letter to Pucheynurus and Megobacchus, two eminent physicians of the time. In the course of this letter, he excuses the art from the charge of absurdity, and states his own opinion that it may be made subservient to medicine. He quotes Hippocrates to the following effect:

"When the body is at rest, the mind is in motion, and permeating all parts of the body, governs its habitation, and performs itself all the actions of the corporeal frame. For the sleeping body feels not; but the spirit, being awake, knows and sees visible things; hears audible things; moves, touches, sorrows, observes. In fine, whatever be the functions of the body, and whatever those of the soul, the latter in sleep, performs them all. He, therefore,

[1] Book v. chap. 10. An instance of a ridiculous dream is thus given in a note:—"Visus est sibi quis in podice os habere, et dentes magnos et pulchros, ac vocem per ipsum edere ac cibum capere, et quæcunque per os fieri solent omnias imiliter habere. Ob petulantiam linguæ patriam suam reliquit, et in exilium expulsus est: prætermitto dicere causas verisimiles, enim et rationabiles erant eventus." Lib. v. cap. 68.

who knows rightly how to judge of these things, has attained a great part of wisdom; and those who judge concerning things of this sort, have an art that is not fallacious."

Cornarius, as may be supposed by his translating the work of Artemidorus, was himself a great believer in the significancy of dreams, and like him, had had no small experience; for he says that he should write at very great length, indeed, were he to mention the instances in which intimate friends of his own, men of eminent talent and high rank, had been so divinely warned in dreams as to become greatly serviceable to their countries. Instead, however, of giving any account of these interpositions of Providence, he relates a dream of that eminent father of medicine, whose opinions he had before quoted. In his epistle to Philopœmen, Hippocrates says:

"I was anxious and thoughtful concerning Democritus, to visit whom the Abderites had sent for me when falling asleep. I saw towards morning, Æsculapius before me, and lo! we were at the gates of Abdera; but Æsculapius did not appear mild and gentle as his statues represent him, but fierce in aspect, and rough in manner: vast dragons, a kind of reptiles, followed him, leaving a long train behind them, and hissing as though in woods and deserts; his attendants bore boxes full of medicines carefully sealed. Then the god offered me his hand which I willingly took, and prayed him that I might go on, and that he would not forsake me in the cure; but he replied, 'At present you have no need of me; but this, the common goddess of

mortals and immortals, will conduct you, being a stranger,' and I turned round and beheld a woman, tall and beautiful, splendidly but simply adorned, the spheres of whose eyes shone with a pure light, so that you would think it to be the brightness of the stars. The god then disappeared, but that woman, taking me by the hand, led me benignly, with a slow step through the city, and when we were near to the house in which a lodging had been prepared for me, she vanished like a spectre, merely saying, 'To-morrow will I meet thee at the house of Democritus;' but while she was turning round, I said, "I beseech thee, excellent lady, tell me who thou art, and by what name thou wilt be called?' 'Truth,' replied she; 'but who is this approaching?' for, of a sudden, another woman approached, with an evil countenance, bolder and more hasty. 'Opinion,' said she; 'and she dwells with the Abderites.' I therefore arose from sleep, and interpreted the dream to myself—that Democritus needed not a physician, since the god of medicine itself had departed, in token that there was no necessity nor business for the healing art; but Truth herself, to show how sound was the mind of Democritus, dwelt with him. On the other hand, the vain opinion that his intellects were affected, dwelt with the Abderites. And these things, my friend Philopœmen, I believe to be true, and certainly they are so; nor do I despise dreams, particularly when they preserve so good a consistency as this. Medicine and divination are sister arts, since the father of both is one, even Apollo, our progenitor; who perceives both present and future

diseases, who heals those who are, and those who are about to be, sick. Farewell."[1]

This dream of the venerable father of medicine, was in all probability intended to be received as an instructive and amusing allegory, just as Cicero relates the dream of Scipio, and Xenophon that of Hercules.

We will now take a brief review of some of the relations of dreams which have reached us, and this may be divided into

1. Dreams which are said to have been instrumental in doing good.

2. Dreams which are said to have been verified, but of which we can discern no useful purpose.

3. Dreams which are said to have caused their own fulfilment.

4. Dreams which have apparently failed of their effect.

1. We are told by Plutarch[2] that Themistocles, when approaching the city of Leontocephalus, fell asleep in the middle of the day. In a dream he beheld the goddess Cybele, who told him that if he did not wish to fall into the lion's jaws, he must avoid the lion's head (Leontocephalus signifies lion's head). In return for this caution, the goddess demanded of him the dedication of his daughter Mnesiptoleme, as her priestess. The information was not lost. Themistocles took another route, and thereby avoided falling into the hands of the Pisidians who were lying in waiting for him at that city, being bribed by Epixia, the Persian, to kill him. In remembrance of this he built a

[1] Ded. Epist. to Cornar. Tran. Artem.

[2] Plut. in Them.

temple to Cybele, at Magnesia, and according to the divine command, caused his daughter to officiate as priestess. Another dream of his is said to have been equally fortunate in its results. It must be remembered, however, that Plutarch had the faculty of dreaming with his eyes open, to an immense extent, and when writing in this state he was not very particular about authorities. Alexander was the hero of a tale no less marvellous. His friend Ptolemy had been wounded in a battle, and Alexander sleeping in the same room with him, saw in a dream the serpent beloved by his mother Olympias, and, according to her account, the divine father of Alexander himself. In his mouth the serpent held an herb, which, he said, was a sure vulnerary, and, if applied to the wound of Ptolemy, he would recover. On awakening, the king gave so accurate a description of the plant, that it was soon found, and the effects were just as he anticipated.[1] An interesting coincidence, which Cicero himself treated as such, may be found in his own works, and in Valerius Maximus.[2] Being obliged, by a conspiracy of his enemies, to quit Rome, he was spending some time at Atina; and there sleeping, he imagined himself, wandering through desert places, to have met Caius Marius, who was arrayed in the consular ornaments, and preceded by the lictors. Marius, taking him by the hand, asked him the cause of his dejection, and being told, gave him in charge to one of the lictors, who was commanded to place him in the tomb of Marius; for there, said the aged consul, is placed the

[1] Quintus Curtius, lib. ix. c. 27.
[2] De Divin. lib. ii. c. 68. Val. Max. lib. i. c. 7, § 5.

hope of safety and better fortune; and so it happened,—a unanimous decree of the senate, passed in the Marian temple of Jupiter, recalled Cicero to Rome. One more instance of a dream being the instrument of good, may be found in Valerius Maximus, and this will suffice. The night before the battle of Philippi,[1] Minerva appeared in a dream to Artorius, the physician of Augustus, and directed him to tell that prince on no account to be absent from the battle; but in the course of the fight the camp fell into the hands of Brutus, and he would have shared the same fate, had he not obeyed the intimation of the divine will given by Artorius. None of these anecdotes require any comment, the three former rest on very doubtful authority. Cicero believed the fourth to be merely a singular coincidence; and with regard to Artorius, his advice seems to have been dictated by a desire to keep up the spirits of the army.

St. Augustine speaks of some dreams of which he heard. One he relates is, that a claim having been made upon a person to pay a debt contracted by his father, the father himself appeared in a dream to the young man and pointed out to him where was the receipt; this being produced, the claim was of course abandoned. This is adduced, says St. Augustine, as a proof that the father cared still for his son, and appeared to him in sleep to save him from trouble and vexation. He then observes that this could not be the case in another instance which he relates, in which Eulogius, a quondam disciple of his, and who had met with some difficulties in the works of Cicero,

[1] Val. Max. lib. i. c. 7.

had them cleared up by Augustine himself; who, or, as he observes, something like him, appeared and explained the passage to Eulogius. Augustine was at a distance, he knew nothing of the matter, and was therefore, he infers, no party to the transaction. He asks then,[1] why, if a person thus living, be the subject of an instructive vision, why may not one dead be so also, without the interference of the spirit itself?

2. Dreams which are said to have been verified, but of which we can discern no useful purpose. Alcibiades imagined in a dream that he was wrapped round with the cloak of his mistress, and shortly afterwards he was slain, and his dead body being cast out naked, she did cover it with that very cloak. This is called by Valerius Maximus no fallacious omen.[2] Hamilcar, the Carthaginian commander, when besieging Syracuse, heard in a dream, a voice declaring that he should the next day sup in that city. Greatly rejoiced, and imagining that such a vision could only be a presage of victory, he brought up his troops the next day with double confidence; but a dissension having taken place between the Carthaginians and the Sicilians in his army, the Syracusans took advantage of their want of union, made a desperate attack upon the besiegers, and carried away among others Hamilcar himself. So that in that very city in which he had expected to sup as a victor, he was necessitated to sup as a captive.

[1] Quomodo fiant ista nescio, sed quomodo libet fiant, cur non eodem modo fieri credimus, ut in somnis quisque videat mortuum, quomodo fit, ut videat et vivum ambobus utique nescientibus neque curantibus; quis vel quando vel ubi eorum imagines somniet?—AUGUSTINE, *de Cura pro Mortuis gerenda*.

[2] Val. Max. lib. i. c. 7.

"While Dionysius, the celebrated tyrant of Syracuse, was yet in a private station, a lady of noble family, Himera by name, dreamed that she was admitted into heaven, and there saw a powerful man, of a swarthy and freckled complexion, bound with iron chains to the throne of Jupiter. She asked the youth who conducted her, who this being was, and was told that he was the dire fate of Sicily and Italy, and that when loosed from his chains, he should occasion the destruction of many cities. This dream she published the next day. After that, fortune, hostile to the liberty of the Syracusans, and injurious to the lives of the innocent, had hurled Dionysius, freed from the celestial custody, like a thunderbolt upon their ease and tranquillity; Himera beheld him entering the city in which she dwelt, attended with a great crowd; she immediately exclaimed, 'This is the man whom I saw in my dream.'"

As soon as the tyrant heard this, he put her to death.

Aterius Rufus[1] was about to give a great exhibition of gladiators at Syracuse, and dreamed the night before that he had been pierced by the hand of one of them. He went, however, to the theatre, and one of the retiarii being placed near him, excited his attention; and on looking at the man closely, he declared that that was he whom he had seen in his dream, and that he feared he should, by his hand, lose his life. His proposition to depart was, however, overruled; but that same evening he was accidentally slain by the object of his fear. A singular dream, with its no less singular fulfilment, is related in the

[1] Val. Max. lib. i. c. 7. [2] Ibid.

"Memoirs of the Duchess of Abrantes," vol. i. p. 270. The evening before the battle of Lonate, Junot, having been on horseback all the day, and ridden above twenty leagues in carrying the orders of the general-in-chief, lay down overwhelmed with fatigue, without undressing, and ready to start up at the smallest signal. Hardly was he asleep when he dreamed he was on a field of battle, surrounded by the dead and the dying. Before him was a horseman clad in armour, with whom he was engaged; but instead of a lance, he was armed with a scythe, with which he struck Junot several blows, particularly one on the left temple. The combat was long, and at length they seized each other by the middle; in the struggle the vizor of the horseman fell off, and Junot perceived that he was fighting with a skeleton. Soon the armour fell off, and Death stood before him armed with his scythe. "I have not been able to take you," said he, "but I will seize one of your best friends. Beware of me!" Junot awoke in a cold perspiration. The morning was beginning to dawn, and he could not sleep from the impression he had received. He felt convinced that one of his brother aides-de-camp, Muiron or Marmont, would be slain in the approaching fight. In effect it was so. Junot received two wounds, one on the left temple, which he bore to the grave, and another on the breast, but Muiron was shot through the heart!

These are but specimens of a very numerous class of dreams. They were verified, but, except in the last case, the meaning was only known when the prediction had been accomplished. The same obser-

vation we may also see applies with an equal degree of force to oracles.

3. Dreams which are said to have caused their own fulfilment.

When the mother of Archbishop Abbott was very near her confinement,[1] she dreamed that, though a poor woman herself, if she could eat a pike, her son would be a great man. She sought accordingly with much zeal, till at last she saw one in some water that ran near her house at Guilford; she seized upon it and immediately devoured it. This circumstance being much talked about, several persons of wealth and influence offered to be sponsors to the child when born; and those who did so kept him both at school and at the University, till he arrived at distinction. The following, unless it were a political contrivance, may be placed in the same class. Antigonus, king of Macedonia, dreamed that he sowed gold in a field, and that the seed sprang up, flourished, and ripened; but that soon after the golden harvest was reaped, and nothing left but the worthless stubble: and that then he heard a voice proclaim that Mithridates was fled to the Euxine Sea, carrying with him all the harvest. The king being now awakened, was exceedingly terrified; he resolved to cut off Mithridates, and communicated his intention to Demetrius, exacting from him a previous oath of silence. Demetrius, who was favorably disposed towards Mithridates, was only prevented by a reverence for his oath from telling him the danger in which he stood. Taking him, however, aside, he wrote on the sand with the point of his spear, "Fly, O Mithridates!" Warned

[1] Theory of Dreams, vol. ii. p. 6.

by the counsels of his friend, Mithridates fled, and founded in Cappadocia, a kingdom[1] which long survived that of Macedonia.[2] This relation is taken from Plutarch.

4. Dreams which have apparently failed of their effect.

Among such may be classed that very curious relation given by Cicero, of the two Arcadian friends who, travelling together, arrived at Megara, and there one lodged at an inn, the other at a friend's house. The latter in his first sleep appeared to behold his friend supplicating for aid against the inn-keeper, who was preparing to murder him. He started up in alarm, but not thinking the dream merited attention, he again composed himself to sleep. His friend again appeared, telling him that assistance was now useless, for the intended murder had been committed; but conjured him that, although he had afforded no succour to the living, he at least would not permit the crime to go unavenged. The murdered person also stated that the body had been thrown into a cart, and covered with dung, and that it was in contemplation to carry it out of the city very early the next morning. These instructions were obeyed, the cart was stopped, the body found, and the inn-keeper brought to justice. Here supposing the truth of the relation, the object of the dream was not to cause the execution of the inn-keeper, but to save the life of the traveller; and if we divide the vision into two parts, and contend that the object of the latter was accomplished, we must grant that the former altogether failed of its effect.

[1] That of Pontus.

[2] Theory of Dreams, vol. i. p. 52.

"The dreams of avarice," says the author of the "Theory of Dreams," quoting Holinshed, "have seldom been productive of much good. A rich man in Wales having dreamed three nights successively that there was a chain of gold hidden under the headstone of a well named St. Barnard's Well, went to the place, and putting his hand in the hole was bitten by an adder; and not many years since, as the interesting recluses of Llangollen would testify, a deluded cobbler was digging, in consequence of a dream, among the ruins of the castle of Dinas Brune, which overhangs the vale, in search of gold."

Two curious dreams, showing the effect of an evil conscience on the sensorium, are related by Proclus in his "Doubts concerning Providence:" they may be found at pp. 63 and 64 of Taylor's translation.

"For they say, that Apollodorus the tyrant saw himself in a dream scourged and boiled by certain persons, and his heart exclaiming from the kettle, 'I am the cause of these thy torments;' but Ptolemy, who was called Thunder (Ceraunus), thought he was, in a dream, called to judgment by Seleucus, and that vultures and wolves sat there as his judges. Such are the preludes to the wicked of impending punishment."

These examples will suffice, and for the most part they require no comment. Generally speaking, we shall find that any remarkable coincidence between dreams and real transactions may be accounted for by the fact well known to all—that we are most likely to dream of that which has the greatest share of our waking thoughts. It will hardly be quite fair to the author of the "Theory of Dreams," not to

state what that theory is. The book is an amusing collection of anecdotes, and the writer says: "The general theory to which the author is inclined is, that no dreams, excepting those involved with the history of revelation, can have any necessary connection with, or can afford any assistance towards, discovering the secrets of futurity."[1]

We must not dismiss the subject of dreams, without noticing the means to which the ancients had recourse in order to obtain prophetic dreams. The skins of animals offered in sacrifice belonged to the priest. This was the case under the Mosaic law,[2] from which many of the most interesting ceremonies among the heathen were borrowed. It is probable that the Jews, in the days of their apostasy, and it is quite certain that the heathens put these skins to a superstitious purpose. Virgil gives an instance of this in the following lines:—

> First on the fleeces of the slaughtered sheep,
> By night the sacred priest dissolves in sleep;
> When in a train before his wondering eye,
> The airy forms and wondrous vision fly;
> He calls the powers who guard the infernal floods,
> And talks, inspired, familiar with the gods:
> To this dread oracle the prince withdrew,
> And first a hundred sheep the monarch slew;
> Then on their fleeces lay, and from the wood
> He heard distinct these accents of the god.
>
> PITT'S *Æneid*, b. vii.

"The Highlanders of Scotland," says Sir Walter Scott, in his notes to the "Lady of the Lake," "like all rude people, had various superstitious modes of inquiring into futurity. One of the most noted was the *togharm*. A person was wrapped up

[1] Vol. i. p. 152.

[2] Levit. viii. 1.

in the skin of a newly-slain bullock, and deposited beside a waterfall, or at the bottom of a precipice, or in some other strange, wild, and unusual situation, where the scenery around him suggested nothing but objects of horror. In this situation he revolved in his mind the question proposed, and whatever was impressed upon him by his exalted imagination passed for the inspiration of disembodied spirits who haunt these desolate recesses. * * Mr. Alexander Cooper, minister of North Uist, told me that one John Erach, in the Isle of Lewis, assured him that it was his fate to be led by his curiosity with some who consulted this oracle, during which time he felt and heard such terrible things that he could not express them. The impression made on him was such as would never go off; and he said for a thousand worlds he would not again be concerned in the like performance, for it had disordered him to a high degree."

Such superstitions might be expected from a race of men so imaginative as the Highlanders; nor will it appear very surprising that similar means, only less terrific, should have been occasionally resorted to in the convent.[1] The Franciscans, among whom supernatural visions were peculiarly abundant, used to note with great care the mat upon which any brother had lain while in a state of ecstasy. A

[1] Somniandi modus Franciscanorum hinc ducit originem antiqui moris, fuit oracula et futurorum præscientiam, quibusdam adhibitis sacris, per insomnia dari, qui mos talis erat, ut victimas cæderent, mox sacrificio peracto, sub pellibus cæsarum ovium incubantes somnia captarent, eaque lymphatica somnia verissimos exitus sortiri. Et monachi super storea cubant, in qua alius frater exstaticus fuerat somniatus sacrificat missam, præces et jejunia adhibet, inde ut communiter fit de amoribus per somnia consulit, redditque responsa pro occurrentibus spectris.—*Moresini de Prav. Rel. Orig.* p. 162.

portion of the spirit which rested upon him was believed to hallow the very straw upon which he lay, and those who afterwards slept upon it expected to be visited with celestial dreams. Pliny, in his "Natural History," mentions several ways of obtaining or repelling peculiar dreams. The shoulder of a chameleon,[1] for example, enabled a person who possessed it to dream of whatsoever he pleased. Anise,[2] hung about a bed, drove away disagreeable visions; and on the contrary, an herb called pycnocomon,[3] caused them. Nor must the recipe of Robert Burton be forgotten; which cannot however be easily recommended. "Piso commends frications, Andrew Borde a good draught of strong wine before one goes to bed. I say a nutmeg and ale, or a good draught of muscadine, with a toast and nutmeg; or a posset of the same, which many use in a morning; but methinks for such as have dry brains, are much more proper at night."[4] Afterwards, he quotes a story rather more to the purpose. Ptolemy, king of Egypt, asked one of the seventy interpreters what was the best way of securing pleasant dreams, and was told to use celestial meditations, and honest actions when awake.[5] It will hardly be necessary to make any recapitulation of the contents of these two chapters. We have seen that there was and still is, a metaphysical theory well known to the ancients and embraced by some very distinguished men, even among moderns; that, according to this theory, it is possible that dreams may be the expatiations of a spirit for a season

[1] Book xxxviii. c. 8. [2] Book xx. c. 17. [3] Book xxvi. c. 8.
[4] Anatomy of Melancholy, part ii. sect ii. memb. v. [5] Ibid.

disembodied, possibly capable of having some glances into futurity, and therefore not to be despised. Knowing this, however different our opinions may be, we shall hesitate before we visit with our contempt, those among the ancients who believed in oneiomancy. The practice was, no doubt, always fallacious, and often contemptible, but we must not confound the theories of philosophers with the practices of mountebanks. In many respects we are not much better informed as to the nature of spirit, or the properties of matter, than the ancients; that we are free from many of their errors is to be attributed quite as much to our greater knowledge of the limits set to human science, as to our more successful investigation of natural phenomena. We shall now pause in our remarks on the Romance of Science, and treat briefly on that of History, touching, as we pass, on those subjects which form, as it were, the confines of the two kingdoms—and then resume, in the third Book, our scientific researches, with the theories and practice of the Alchemists.

BOOK II.

History.

CHAPTER I.

THE HEROIC, OR ROMANTIC AGES.

The history of the heroic, or romantic ages, may well be called "the superstition of history." The examination, however, of these fabulous records will well repay the time it will occupy, for it gives us the truest picture of national character, and throws much and important light upon Mythology.

Before treating of the Romance of History it will be necessary to say a few words upon history itself, its origin and progress; and it then will be easy to see how truth became corrupted into fiction, and the severity of history degenerated into fable. The earliest historians, among all nations, have been poets, either, as in Wales and the Highlands, attached to persons or clans, or singing such songs as would be most likely to flatter the prejudices of the people. In the former case, as well as in the latter, though we may find sublimity of conception, and splendor of expression, we shall look in vain for fidelity. Yet where the circumstances which preclude this truth cease to act—as, for example, in disputes among the same body, or in trifling circum-

stances where the passions of no party are concerned—we may reasonably look for, and shall commonly find correctness. Thus, when Homer magnifies to a superhuman extent the power and greatness of Achilles, the Greek, as well as the Englishman, took the description with the recollection, that this was the hero of the poem, and the favorite object of the author's eulogy. But when he casually hints that the fleet of Salamis was under the direction of the Athenians, the Amphictyonic Council considered him as affording direct historical testimony, and awarded that city to the Athenian Republic in consequence, nor did their antagonists (and these antagonists were Spartans) dispute the justness of the decision. The same remark holds good when applied to the bards of England and Scotland, of Norway, Denmark, or, indeed, to the historical songs of any early period of history. The object of the poet, however, was rather to delight than to instruct, rather to magnify the achievements of his hero, than to record his real actions; and hence, when the ostensible purpose of the bards was not fulfilled, the graver historian stepped in, claiming the merit of impartiality; and casting aside those splendors of imagination with which it had been the chief labor of the poet to decorate his subject.

Here, then, arose at once a new era in writing; the poet no longer laid claim to historical accuracy, and the historian renounced for ever the glory of invention. Setting aside the historical books of the Old Testament, which, from many causes, come not within the pale of our argument at present, the first who thus separated these essentially

distinct species of writing was Herodotus, and with him, emphatically called the "Father of History," did she spring into existence in full and perfect beauty, like Minerva from the brain of Jupiter. The ease and flowing grace of his style, his great erudition, and his indefatigable exertions to obtain full and correct information, set him far above all praise; nor are we to tax him with credulity for admitting into his works so many improbable and romantic accounts. We ought to remember that this great man had no written documents to refer to; that he was necessitated to take tradition as it was delivered to him: and if, by his time, it had become corrupt, it was not the fault of the collector. Indeed the history of Herodotus may be very fairly considered as a valuable picture of the opinions of the times concerning those periods and nations of which he treats. It bears the stamp of truth on the grand chain of events; and if here and there we have an episode, or a scientific digression, which bears with equal plainness the seal of fiction, we never have it upon the authority of Herodotus, but that he was told so, and sometimes that he cannot ask the reader to credit that whereof he decidedly doubts himself. Of his works we shall have occasion to take further notice before the close of our present investigation, and of no other Greek historian's productions: for though Thucydides be, according to an eminent writer, a great romancer, it is in a different and less useful way, inasmuch as a forger of speeches is doing far less service to the cause of literature than a collector of traditions.

We must, to find the root of those curious parti-

culars which have been at one time or other taken and credited as true history, refer first to the set of ideas which Mythology instilled into the minds of men: those wild legends of giants and spiritual essences, with which their religious creeds were crammed; and next, to the mere invention of men, who have either devised marvellous tales out of pure love for the wonderful, or else allegorized simple facts, till they have made them wear an appearance so monstrous as to require an effort of faith to believe them—which the better informed have uniformly declined to exert. To take a view of the nature and stream of romance, which, though widely different, yet runs constantly parallel to that of history, it will be necessary to begin, not with the Antediluvian period, or that which immediately succeeded the flood,—for these seem more expressly to belong to Mythology,—nor with the history of the Patriarchs, which more concerns ecclesiastical than civil history, but with the romance of Jewish story; and one of the first persons with whom that romance has much to do, is the very celebrated character, Og, King of Bashan.

The traditions of the Jews tell us that Sihon, King of the Amorites, and Og, the King of Bashan, were brethren; that Og was born before the Deluge; that his father was the angel Schamchiel and the giants were the posterity of the fallen angels. "Now Og," says the Talmud, "perished not in the Flood, but rode upon the ark, and was as a covering thereof; and he was fed with the provisions which Noah gave him; for Noah bored a hole in the side of the ark, and handed out to him his daily food, to wit, one thousand oxen,

one thousand of every kind of game, and the same number of measures of liquid for drink. And this did Noah give Og, and Og consented to be the servant of Noah and his children after him." This very much tends to increase our notion of the capacity of the ark, and the prodigious bulk of Og. We find Og pursuing his agreement, and acting in his capacity of servant to the descendants of Noah with laudable fidelity for some ages; and Eliezer, the servant of Abraham, was, we are told, the same personage. As to his size, the Talmud writers very much differ: one tells us that the soles of his feet were forty miles long, and he hid Abraham in the hollow of his hand. "And it came to pass that when Abraham did one day rebuke Og, that Og greatly trembled, and by reason of his exceeding fear a tooth fell out of his head, so Abraham made an easy chair of the tooth, and sat thereon all the days of his life." Og had been the servant of Nimrod, and Nimrod gave him to Abraham, and he obtained his liberty and the kingdom of Bashan from the latter upon the following occasion:—When Eliezer (that is, Og) came into Mesopotamia to Bethel, being sent by Abraham on account of Rebecca, "Laban seeing the ear-rings, and being moved by covetousness, did mean to slay Eliezer; but he, by means of the holy word 'Shemhamphorash,' raised the camels into the air, and stood upon the camels, so Laban saw his face beaming with brightness, and thought it was Abraham, so he said, 'Come in, thou blessed of the Lord.' Now still he meant to poison Eliezer, inasmuch as he dared not fight hand to hand with him, for Laban saw Eliezer take the

camels in his hand, and carry them over the river. But when the dish in which the poisoned food was, was placed before Eliezer, God, through love to Abraham, changed it. So Eliezer escaped; but Bethuel did eat thereof and died." Eliezer, therefore, satisfactorily performed his mission, and his reward was freedom and a kingdom.

He now resumed his old name, and with it his hatred to the people of God. During the war which the Israelites waged with the Canaanites—a war of extermination—Og was one of those who made the most desperate resistance: and we are told, as a matter of history, of his great size. What follows is not quite accordant with the dimensions of this noted giant, as preserved in Holy Writ; still less, however, with the outrageous proportions which I before stated. "When (says one of the Talmud treatises) the children of Israel pitched their camp before the city of Edrei, Moses said, 'To-morrow will we enter the city;' and the next day, before it was well light, before the people came nigh into the city, Moses opened his eyes and beheld Og sitting on the walls of the city; so Moses wist not what it was, and he said—'So, now the people have built a new wall in one night;' but the Lord said to Moses, 'It is Og whom thou seest, and his feet are eighteen ells in length.' So Og went forth and built sixty cities, and the smallest of them was sixty miles high."

This remnant of the Antediluvian Nephilim was, however, now approaching the termination of his career; his opposition to the Israelites was doomed to be fatal to himself. One of the Talmud treatises favors us with the following account of his death:—

He inquired of what extent was the camp of the Israelites, and being told six miles, he resolved to tear up a rock of equal dimensions, and cast it upon the camp. "So he went and plucked up a rock of six miles extent, and put the same on his head; but God caused ants to come upon it, and they made a hole in it, so that it fell about his neck, for the hole was directly over his head; and when he tried to remove it, the Lord caused his teeth to grow into it, so that he could not disengage his neck. So, when Moses saw him thus encumbered, he took an axe, whereof the handle was ten ells long, and jumped ten ells high, and then, since Moses was ten ells in stature, he could reach thirty ells high; so he struck Og on the ancle bone that he died." After this we shall be prepared for the story of the hunter, who, according to the treatise Nidda, once pursued a buck into the shin-bone of a man; the hunter continued the chase for three miles up the bone, and then, not being able either to catch the buck or to see the end of the bone, returned disappointed. Can we wonder that this turned out to have been one of the legs of Og, King of Bashan? We pass over the stories which are told of many other individuals, because they are merely admeasurements of monstrous animals, and accounts of incredible feats of strength, set off with such particulars as this—"When Samson shook himself, his hair clattered together, and the sound was heard from Dan to Beersheba."

We pass over these: we merely may state, that it requires no genius to invent fiction of this kind. Unicorns a hundred miles high, on the horns of one of which David was lifted up to heaven: men with

feet forty miles long, and cities sixty miles high, are not objects, of which, in the present day, it will be necessary to relate all the adventures. It has been supposed that the Jewish Rabbis were aware of the existence of the fossil elephant, and the kraken of Norway; but it may be objected—and it seems with great reason—that they who invented the animals we have just mentioned, and birds so big that when an egg by chance broke, the white of it overflowed three-score villages, would be very likely to magnify fishes in the same way, without supposing them to be acquainted with that immense creature of which naturalists are yet debating the existence. The fabulous simorg,[1] the roc of the "Arabian Nights," the cock of the Moslem heaven, parallel creations, are the only creatures with which to compare these monstrous and useless fictions.

At the time of Solomon a new era opens, a character is brought forward on which all the poets and romancers of the East have ever loved to dwell. Pre-eminently wise, and highly-favored by the Supreme Being, he stood alone among the potentates of his age: his fame filled the then civilized world, and princes from the furthest regions thronged round his throne to offer their choicest treasures, to acknowledge his immeasurable superiority and to hear the lessons of wisdom which, like a stream of honey, flowed from his inspired lips. And on account of this universal fame, the legends of other eastern nations are as full of his power and magnificence as those of the Jews. In science, in art, in riches, in wisdom, and in power the era of Solomon shone with such surpassing lustre, that the previous age looked

dim—even the reign of his glorious and far more excellent father, and the succeeding—"Oh! what a falling off was there!" The peculiar circumstances in which Solomon was placed, and the fact of his wisdom and knowledge being not the product of study and experience, but the express gift of the Deity, cast around him an undefined awe. A great and learned man is, after all, but a man. Solomon seemed somewhat more, and the cold sternness of his character added to the distance which his greatness placed between him and other men. The influx of treasure, and of those luxuries which are ever the most costly, was so great, and their influence and effects so remarkable as to invest the earlier period of his reign with the character rather of a gorgeous vision than of a story of real life. We cannot be surprised that the ancients should attribute to a prince so distinguished, magical power; and as we know that they considered Magic as a science, and which by long study a man might attain, it must be evident, that for them to have thought Solomon ignorant of Magic, would have been an impossibility. Accordingly we find spirits and genii, fairies and demons acknowledging his power and executing his commands. We find him absolute over the elements, and ruling them and their spiritual inhabitants and movers with the same cold, proud, stern control which he evinced towards men. The character, both real and fabulous, of Solomon, is ever consistent, and there is not a single action related of him in either character which can be called amiable.

The fall and the dimmed glory of his reign before its close, the removal of God's favor, the complaints

of his oppressed people, and the successful hostilities of his warlike neighbours, are passed over lightly in the pages of tradition. He was a favorite hero, and they have been tender of his fame. The reader will, of course, recollect the frequent allusions made to his seal and his power over spirits, in the "Arabian Nights;" the Talmudic history, touching how he became possessed of that seal, and how he was once cast out of his kingdom for three years, and how he built the Temple by Magic, will, perhaps, be interesting, as their decidedly Oriental character show the great change that had taken place since the periods of which we last quoted the legends.

By the time of Solomon the East appears to have reached a state not very unlike that in which the era of Haroun Alraschid found it; and the history which we are now about to relate, would seem perfectly in good keeping were it in the "Arabian Nights:"—"King Solomon spoke unto the Rabbis and said, 'What order shall I take that the stones of the Temple may be split without iron tools?' and they said, the '*shamir*' must be obtained wherewith Moses made the sacred breastplate and tunic. So Solomon called up devils and commanded them to tell him where the shamir was to be found; they came and stood around him, but, unable to answer the king's question, at length they said, 'Ashmedai, the prince of the devils, knows it.'" Solomon next inquired where this fiend was to be found: on a certain hill, which they named, he had dug himself a pit and filled it with water, and every day the demons said he went there to drink. "Then was Solomon exceeding glad, and sent Benaiah, the son

of Jehoiada, and gave him a chain on which was engraven the mystic word 'shemhamphorash,' and a ring on which it was engraven, with a bundle of wool, and several casks of wine. So, when Benaiah came to the pit, he dug a hole and caused the water to run out, then he stopped up the hole with the wool; he next dug a hole at the top and poured in the wine, and then stopped up the hole so dexterously that no one could see that any one had been there. Now when Benaiah had done this, he climbed up a tree and waited for the coming of the devil; but when he came, and found wine and not water, he was very much enraged, and said, 'Strong drink is raging, wine is a mocker, and whosoever is deceived thereby is not wise,' so he would not drink, though extremely thirsty; but after a little time, he could no longer refrain, but drank, and that so freely, as to be intoxicated, and lay down to sleep. Then did Benaiah, the son of Jehoiada, descend from the tree, and bound Ashmedai, and brought him to Solomon. Yet Ashmedai strove greatly, but Benaiah was too strong for him." "The demon, however, did some mischief in the passage, and when brought into the presence of the king, he haughtily exclaimed, 'When you are dead, you shall have but earth enough to cover you; now have you conquered the whole world, yet you were not satisfied till you have brought me into subjection.' But Solomon said, 'I want nothing from thee, but I will build the Temple, and I want shamir.' Then said Ashmedai, 'He is not committed unto me, but unto the prince of the sea, and he trusts him to none but his turkey, who is faithful to him.' 'What does the turkey do with

it?' inquired Solomon. Ashmedai answered, 'He takes it along with him on mountains that are desolate, and on which grows neither herb nor tree; he holds it against the rocks of the mountains, and they split, so he goes his way: afterwards takes a load of trees and casts it there, and the place becomes fertile and fit to be inhabited: and trees and other things do grow and thrive there; for this reason is shamir called '*naggar trira*,' that is, the rock-worker. This shamir is an insect which nothing is hard enough to withstand; but the hardest rocks split before it like soft wood before the wedge.'" Solomon immediately sent his messengers to seek the nest of this turkey, which they were fortunate enough to find, and in it were the young ones, which, with the nest, they immediately covered with a cucumber-frame. "So, when the turkey came to the nest, she essayed to get at her young, but could not for the glass; therefore she brought shamir to set him upon the glass, whereat Benaiah made a great shout, which caused the turkey to drop shamir, and Benaiah took him up. But the turkey strangled herself because of the oath which she had sworn to the prince of the seas." Possessed of this insect, which, to increase its importance, was said to have been created on the first Sabbath—aided by the powers of light, and served, though reluctantly, by those of darkness, the zenith of Solomon's fame drew nigh; he built that sublime and stupendous Temple, upon which nations gazed with wonder, and even Deity deigned to rest visibly.

And now comes the tale which will, indeed, vie with any of the Thousand-and-one. D'Israeli, in his

"Curiosities of Literature," quotes one version, but there is another more fanciful and more interesting. In the treatise, "Emek Hammelek," is preserved the story which we quote:—"In the height of his prosperity, the king was accustomed every day at noon to convey himself into the firmament to hear the secrets of the universe from the mouths of the spirits Asa and Asael, and no fear was on him. At length Ashmedai prevailed upon Solomon to grant him his liberty, and to give him possession of the ring which had the shemhamphorash engraven upon it. Once possessed of the talismanic gem which had been to Solomon the sceptre of his supernatural power, the fiend suddenly changed his tone, and dilating himself to a gigantic size, swallowed the now alarmed monarch; spreading his broad wings, he flew two hundred leagues, and then spat out the king in a distant and idolatrous country. Then he took the ring and flung it into the sea, where it was swallowed by a fish. Meantime Ashmedai told Solomon that he was thrust out from the peaceable enjoyment of his kingdom, because he had disobeyed the Lord and broken three commandments; he had multiplied unto himself horses, wives, and gold and silver, all which things he was forbidden, as king of Israel, to do. Ashmedai now, in the likeness of Solomon, sat on the throne of Israel for three years, and truly, to judge from the extreme difficulty which there is in ascertaining which were the three years in question, the devil seems to have been about as good a king as this wisest of monarchs. While the demon was thus ruling, Solomon was an exile and a wanderer. In the course of his peregrinations, he passed through

the land of the Amorites, begging from door to door, and saying, 'I, the preacher, was king in Jerusalem.'"

In the capital city, to which the legend gives the name of Mashkemen, he was hired as an assistant by the chief cook, and employed in the palace, where he distinguished himself, and gained the favor of the king by his proficiency in the gastronomic art. The chief cook was obliged to yield to superior science, and the quondam sovereign of Jerusalem was elevated to the post. At length Naama, the king's daughter, saw Solomon, and soon became deeply enamoured; her passion was speedily discovered, and, as may readily be supposed, met with no small opposition. Solomon's story was, of course, disbelieved, and though Naama was allowed to become his, they were driven into the desert, and left without food, tent, or water; aided, however, by unseen spirits, and supported by mutual love, they reached a city by the sea-coast, and Solomon became a fisherman. The *dénouement* of the story becomes now quite according to the received style; Solomon catches the fish that swallowed the ring, and again recovers his power and kingdom. After the conviction and expulsion of Ashmedai, Solomon sent for the king of the Amorites, proved his identity with the late chief cook, and introduced Naama to her father as Queen of Israel.

There is a story, partly taken from this, in the "Arabian Nights," wherein we are told how a certain prince, being, by magical means, cast out of his kingdom, established himself as a pastry-cook in a distant city, whither he was taken by a genie very

much against his will, and was at last discovered and restored to his rank by his extraordinary skill in cheese-cakes. We will take the present opportunity of noticing that many of the tales of that enchanting collection are taken from the Talmud.

CHAPTER II.

THE HEROIC, OR ROMANTIC AGES.

One more instance from the "Arabian Nights." A young man is taken to a city of enchantment, and marries queen Labe, the Circe of the place. In the midst of the night the sorceress leaves the arms of her husband, supposing him to be asleep, lays across the chamber a train of yellow powder, and, by a spell, changes it into a river; with the water she then kneads some more of the said powder into a cake, which she dresses, and the next day presents to her husband. He, in the meantime, is made aware of her malefic intentions, and furnished with the means of frustrating them, he eats a cake which he had secreted, and though Labe threw water over him, and commanded him to take the shape of a horse, her charm was powerless. He, then, seeing she attempted to turn it into a joke, said, "If it be so, to convince me, eat some of my cake." No sooner had the sorceress done so, than her husband commanded her to take the shape of a mare, which she was accordingly forced to do, and he took her to a distant country; here he sold her to one who was aware of the enchantment, and who restored her to her former shape. These two now turned the tables, and the unfortunate young gentleman was some time before he escaped their vengeance.

Now let us turn to the treatise "Sanhedrim," and we there find the embryo of this tale. True, the Arabian romancer has decked it with all the gorgeous splendors of poetry and all the wild interest of deep passion—has magnified the little, and dignified the mean: but the tale is the same. "Jannai" (says the treatise in question,) "came to an inn, and said to them: 'Give me some water to drink,' but they brought him water beaten up with flour, called *shethità*; and he perceived that the lips of the woman who brought it did move: he also observed that she was an enchantress. He therefore poured a little of it out, and it turned to scorpions; then said he: 'I have drunken of your liquor, drink you, I pray you, of mine.' And when he had given the woman to drink, she was transformed into an ass, upon which he seated himself and rode to market. But there came one of her companions, who, as soon as she saw her, broke the enchantment, and there stood in the market a woman instead of an ass." It may be worth while to notice, that the Thousand and One tales were, by the medium of minstrels and troubadours, well known (at least, many of them) in Europe, long before the first direct translation from the eastern originals. With altered names, and an admixture of European chivalry and character, the same stories which beguiled the hours of the Caliphs of Bagdad, served to lull to repose the returned crusaders. The very commencement of the "Arabian Nights," the vengeance of the justly incensed, but too cruel Shahriar, and the history of his equally unfortunate, but less sanguinary brother, are told with a variation of names

and a trifling alteration of catastrophe, by Ariosto, in his twenty-eighth canto. The Italian poet is more facetious than moral, more laughable than decorous, and prefaces his tale by the remarkable caution—

> Donne, e voi che le donne avete in pregio
> Per Dio, non date a questa istoria orecchia.

Ariosto wrote before there was any translation of the One Thousand and One nights, and must have taken the circumstances of that canto from some of the lays of the period. Le Grand has made a curious collection of fabliaux which will well repay the attention of any one who wishes to investigate the romances of the troubadours. There is a very scarce and valuable tract, printed at Rome in the year 1506, called "Il Sartore de Milano et il suo Ragazzo," which was shortly after translated into English, and entitled "The Italian Tailor and his Boy." In the year 1810 this was re-printed, in a *fac-simile,* I believe by the Roxburgh club. The tale is an altered version of the latter part of one of the "Arabian Nights' Entertainments," namely, the history of the second Calender. The English translation is in verse, and beautifully executed. This again was earlier than the first French translation, which was published in the middle of the sixteenth century. To the traditions of the Jews must we also look for confirmation of those very extravagant adventures of Tobit and of Judith, of Bel and the Dragon,—books which are at war alike with probability, with chronology, and with history.

Passing away to another country, to another people, from the wide and desert plains of Arabia, to the

classic islands and sacred mountains of Greece, we find the same spirit ruling, differing only in exterior. In the Talmud, tradition appears ridiculous, presenting us only with monstrous impossibilities, puerile reasonings, and absurd ceremonies. In India and Arabia we see fiction elevated and sublimed, and we shudder at her mighty and fearful countenance. Spirits of power and knowledge arise at her call; her dwelling is in vast and stately palaces. The exhaustless East showers upon her "barbaric pearl and gold," gems potent and priceless are her crown, and her sceptre is the talisman at which even the fiends fall down in trembling obedience.

In Greece she sits upon a throne of beauty; grace and loveliness, poetry and music, are her handmaids. If she speaks, it is by the voice of a Homer; she leads captive our feelings, and our reason comes biassed to the work of judgment; yet, amid all the beauty and the romantic poetry of Greek fable, shall we often find the nucleus of a glorious emanation of genius in the dull, heavy narration of a rabbinical author. The derivation is mostly through the Indian and Egyptian mythology; but the Rabbi gives us the tradition which, many centuries before him, the Indian or Egyptian naturalized in his own system, and the Greek thence transplanting it into the soil of poetry, it grew up and became more beautiful, producing flowers worthy of being inwoven with the legends of that most intellectual of people. For example, that most outrageous bandit, Procrustes, whose name has passed into a proverb, did not himself invent the bed whereupon he laid the weary travellers who were unlucky enough to fall

into his hands: he took the idea from the people of Sodom, who, according to the treatise "Sanhedrim," had a bedstead of iron on which they laid all travellers to rest; if any was too long for it, they cut off his legs; if he was too short, they dislocated his joints, and stretched him to the requisite degree of longitude.

We now turn to that fascinating author who has so often, and it seems so unjustly, been accused of want of fidelity, Herodotus. In the earlier part of this investigation, I have already given my own opinion of his writings. He is usually so scrupulous in telling us what were his sources of information, and of forewarning us where he did not deem the authority sufficient, that we ought rather to thank him for his historical romances, than to distrust his genuine history. When he speaks of an event as having certainly happened, it would seem that few historians may be more implicitly believed. Should we, because he has preserved many most interesting traditions, deny him the credit, which, had he been less liberal, we should certainly have conceded? I take two specimens, one of perverted history, one of pure invention, not on the part of Herodotus, but on that of the Egyptian priests.

"The successor of this prince was Sethos, a priest of Vulcan; he treated the military of Egypt with extreme contempt, and as if he had no occasion for their services. Among other indignities, he deprived them of their aruræ, or fields of fifty feet square, which, by way of reward, his predecessors had given each soldier: the result was, that when Sennacherib,

King of Arabia and Assyria, attacked Egypt with a mighty army, the warriors whom he had thus treated, refused to assist him. In this perplexity, the priest retired to the shrine of his god, before which he lamented his danger and misfortunes. Here he sank into a profound sleep, and his deity promised him, in a dream, that if he marched to meet the Assyrians, he should experience no injury, for that he would furnish him with assistance. The vision inspired him with confidence; he put himself at the head of his adherents and marched to Pelusium, the entrance of Egypt: not a soldier accompanied the party, which was entirely composed of tradesmen and artisans. On their arrival at Pelusium, so immense a number of mice infested by night the enemy's camp, that their quivers and bows, together with what secured their shields to their arms, were gnawed in pieces. In the morning, the Arabians finding themselves without arms, fled in confusion, and lost great numbers of their men. There is now to be seen in the Temple of Vulcan, a marble statue of this king, having a mouse in his hand, and with this inscription, 'Whoever thou art, learn from my fortune to reverence the gods.'"

Not recollecting at the time this was written what was the reason for the introduction of mice, I applied to my friend, the Rev. George Stanley Faber, and gladly enrich my pages with a part of his reply.

"I am happy to be able to point out to you the true interpretation of these same mice: and I have the greater pleasure in doing it, because it brings out one of the most remarkable Gentile attesta-

tions to Scriptural verity with which I am acquainted.

" Herodotus has faithfully given the history in hieroglyphics: and the whole stands correct, save the matter of national appropriation, by transmuting Hezekiah into Sethos.

" With the Egyptians, a *mouse* was the hieroglyphic of *utter destruction*.

" Hence, when they would describe the *destruction* of Sennacherib's host, they depicted it by an army invaded by *mice*. The *gnawing of the bow-strings and shield-straps*, constituted the very *rationale* or *principle* on which the *mouse* was made the hieroglyphic of *utter destruction*. Thus, in truth, the account of Herodotus is purely a description of *an hieroglyphical painting*; explained to him by the priests, so far as the *personality of Sennacherib* was concerned; but involved in mystifying fable, so far as respected their *mode* of exhibiting a true literal history.

" With the most perfect freedom from all intention of explaining a Scriptural narration, or, indeed, of even elucidating Herodotus, you have the solution simply given by Harapollo, in regular course, and in a perfectly business-like manner.

" I subjoin his own precise words, which you may fully rely upon, as I copy them from his work, which is one of the sundry out-of-the-way books that decorate my somewhat miscellaneous library.

" Πῶς ἀφανισμόν;
'Αφανισμόν δε δηλοῦντες, μῦν ζωγραφοῦσιν· ἐπειδὴ, πάντα ἐσθίων, μιαίνει καὶ ἀχρηστοῖ." [1]

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[1] HORAPOLL. *Hierog.*, lib. i., c. 50, p. 64.—Trajecti ad Rhen. A.D. 1727.

"It is somewhat singular that not one of Horapollo's commentors, neither Mercer nor Hoeschel, nor Caussin, nor De Pauro, take the least notice of this curious hieroglyphic, save that one of them remarks that the mouse has a very fine taste.

"To the best of my recollection, Mr. Milman, in his 'History of the Jews,' has hit upon the same application of the hieroglyphical mouse: but I have not got his book, and I speak from memory. However, at all events, I have given you the *ipsissima verba* of Horus Apollo.

"I was formerly very fond of your subject; and I have entered somewhat into it in a large book of mine, entitled 'The Origin of Pagan Idolatry.' Both romance, and ultimately nursery tales, have largely, in the way of adaptation, borrowed from old Mythology. The same remark applies to the saintly legends of Popery. Hence the whole fabulous part of the history of our Durham saint, Cuthbert, is a mixture of the various myths of Osiris and Bacchus and Cadmus and Ilus. In like manner, St. George and the Dragon, and the fair Egyptian, Sabra, are a mere plagiarism from Perseus and the monster, and the Ethiopian, Andromeda. The queerest thing is, how the heretic George in real life ever came to be erected into a saint; and still more unaccountable is it, how he came to be adopted as the patron saint of merry England.

"Believe me yours truly,

"G. S. Faber."

The next story from Herodotus is contained in the same book:[1]—

"The same instructors further told me, that Proteus was succeeded by Rhampsinitus: he built the west entrance of the temple of Vulcan; in the same situation he also erected two statues, twenty-five cubits in height. That which faces the north the Egyptians call Summer, the one to the south, Winter: this latter is treated with no manner of respect, but they worship the former, and make offerings before it. This prince possessed such abundance of wealth, that so far from surpassing, none of his successors ever equalled him in affluence. For the security of his riches he constructed a stone edifice, connected with his palace by a wall. The man whom he employed, with a dishonest view so artfully disposed one of the stones, that two or even one person might remove it from its place. In this building, when completed, the king deposited his treasures. Some time afterwards, the artist found his end approaching; and having two sons, he called them both before him, and informed them in what manner, with a view to their future emolument and prosperity, he had built the king's treasury. He then explained the particular circumstances and situation of the stone, gave them minutely its dimensions, by observance of which they might become the managers of the king's riches.

On the death of the father, the sons were not long before they availed themselves of their secret. Under the advantage of the night, they visited the building, discovered and removed the stone, and carried away

[1] Capp. 121, 122, 123.

with them a large sum of money. As soon as the king entered the apartment, he saw the vessels which contained his money materially diminished; he was astonished beyond measure, for, as the seals were unbroken, and every entrance properly secured, he could not possibly direct his suspicion against any one! This was several times repeated; the thieves continued their visits, and the king as regularly saw his money decrease. To effect a discovery, he ordered some traps to be placed round the vessels which contained his riches. The robbers came as before; one of them proceeding, as usual, directly to the vessels, was caught in the snare: as soon as he was sensible of his situation, he called his brother and acquainted him with it; he withal intreated him to cut off his head without a moment's delay, as the only means of preventing his own detection and consequent loss of life. He approved and obeyed his advice, and replacing properly the stone, he returned home with the head of his brother. As soon as it was light the king entered the apartment, and seeing the body secured in the snare without a head, the building in no part disturbed, nor the smallest appearance of any one having been there, he was more astonished than ever. In this perplexity he commanded the body to be hanged from the wall, and having stationed guards on the spot, he directed them to seize and bring before them whoever should discover any symptoms of compassion or sorrow at sight of the deceased. The mother being much exasperated at this exposure of her son, threatened the surviving brother, that if he did not contrive and execute some means of removing the body, she would

immediately go to the king and disclose all the circumstances of the robbery.

"The young man in vain endeavoured to alter the woman's determination; he therefore put in practice the following expedient: he got together some asses which he loaded with flasks of wine; he then drove them near the place where the guards were stationed to watch the body of his brother. As soon as he approached, he secretly removed the pegs from the mouths of two or three of the skins, and when he saw the wine running about, he began to beat his head and cry out vehemently with much pretended confusion and distress. The soldiers, perceiving the accident, instantly ran with vessels, and such wine as they were able to catch, they considered as so much gain to themselves. At first, with great apparent anger, he reproached and abused them, but he gradually listened to their endeavours to console and pacify him: he then proceeded at leisure to turn his asses out of the road and to secure his flasks. He soon entered into conversation with the guards, and, affecting to be pleased with the drollery of one of them, he gave them a flask of wine; they accordingly sat down to drink, and insisted upon his bearing them company: he complied with their solicitations, and a second flask was presently the effect of their civility to him. The wine had soon its effect: the guards became exceedingly drunk, and fell fast asleep. Under the advantage of the night, the young man took down the body of his brother, and in derision shaved the right cheeks of the guards; he placed the body on one of the asses, and returned home, having thus satisfied his mother. When the king heard of

what had happened, he was enraged beyond measure; but still determined on the detection of the criminal, he contrived this, which to me seems a most improbable part of the story; he commanded his daughter to exercise the profession of a courtezan, taking no other reward from her visitors than that each should tell her the most artful, as well as the most wicked thing he had ever done: if any one should disclose the circumstance of which he wished to be informed, she was to seize him and prevent his escape. The daughter obeyed the injunction of her father. The thief, knowing what was intended, prepared still farther to disappoint and deceive the king. He cut off the arm near the shoulder from a body recently dead, and concealing it under his cloak, he visited the king's daughter. When he was asked the same question as the rest, he replied, 'that the most wicked thing he had ever done was the cutting off the head of his brother, who was caught in a snare in the king's treasury; the most artful thing was his making the guards drunk, and by that means effecting the removal of his brother's body.' On hearing this, she endeavoured to apprehend him; but he, favored by the night, put out to her the dead arm, which she seizing, was thus deluded whilst he made his escape. On hearing this also, the king was equally astonished at the art and audacity of the man; he was afterwards induced to make a proclamation through the different parts of his dominions, that if the offender would appear before him, he would not only pardon, but reward him liberally. The thief, trusting to his word, appeared. Rhampsinitus was delighted with the man, and, thinking

his ingenuity beyond all parallel, gave him his daughter. The king conceived the Egyptians superior in subtlety to all the world, but he thought this man superior even to Egyptians.

"After this event, they told me that the same king descended alive beneath the earth to what the Greeks call the infernal regions, where he played at dice with the goddess Ceres, and alternately won and lost. On his return, she presented him with a napkin embroidered with gold. The period of his return was observed by the Egyptians as a solemn festival, and has continued to the time of my remembrance: whether the above, or some other incident was the occasion of this feast, I will not take upon me to determine. The ministers of this solemnity have a vest woven within the space of the day; this is worn by a priest whose eyes are covered with a bandage. They conduct him to the path which leads to the temple of Ceres, and there leave him. They assert that two wolves meet the priest thus blinded and lead him to the temple, though at the distance of twenty stadia from the city, and afterwards conduct him back again to the place where they found him.

"Every reader must determine for himself with respect to the credibility of what I have related; for my own part I heard these things from the Egyptians, and think it necessary to transcribe the result of my inquiries. The Egyptians esteem Ceres and Bacchus as the great deities of the realms below; they are also the first of mankind who have defended the immortality of the soul. They believe, that on the dissolution of the body the soul immediately enters some other animal, and that, after using as

vehicles every species of terrestrial, aquatic, and winged creatures, it finally enters a second time into a human body. They affirm that it undergoes all these changes in the space of three thousand years. This opinion some amongst the Greeks have at different periods of time adopted as their own; but I shall not, though I am able, specify their names."

Bryant remarks on this passage, that the Kings of Egypt had many names and titles; these have been branched out into persons, and inserted in the lists of monarchs. Osiris, Orus, Adonis, Thamuz, Tulus or Thoulos, and Rhampsinitus, are represented as having died, and again appeared on earth. "I mention this (says Bryant) to show that the whole is one and the same history, and these names of the same person." The making these the names of different persons has occasioned no little confusion in Egyptian, and, indeed, every chronology. I would here remark, *en passant*, that the story of Rhampsinitus is to be found in that very extraordinary collection of tales, "The Seven Wise Masters;" but it is there related of a Roman Emperor, called Octavian; and this is a work of decidedly Eastern origin, and is referred by Ellis to one hundred years before Christ, and to an Indian philosopher, Sandahar. Alexander's Indian expedition will show us how this Egyptian fable became naturalised in that country; and we just notice that no mention is made of Octavian in the Oriental copies. Indeed, this romance may be traced through six forms, in all of which the persons, and in most the title of the work is changed.

Would our space permit, we would willingly have

examined some of the wonders, and the ancient history of Livy; but we must hasten nearer home. Virgil and Livy pretty well agree, as far as regards Italy and the parentage of the Cæsars, but both unluckily forgot to account for the Trojan origin of the Britons — a defect which it was reserved for English romancers to supply. The original cause of this supplement to Livy and Virgil is thus beautifully developed by Ellis in his Preface to Way's translation of those fabliaux, which Le Grand had selected, modernised, and illustrated. After a description of chivalry, which, like Bracebridge Hall, is too good to be true, he thus continues:—"To the possession of all that sweetens life, religion added the promise of pure and unceasing happiness hereafter. The holy wars broke out and produced the golden age of chivalry, and the order of knighthood, endowed with all the sanctity and religious awe that attended the priesthood, became an object of ambition to the greatest sovereigns. At the time when chivalry excited universal admiration, and when all the efforts of that chivalry were directed against the enemies of religion, it was natural that literature should receive the same impulse, and that history and fable should be ransacked to furnish examples of courage and piety that might excite increased emulation." Arthur and Charlemagne were the two heroes selected for this purpose. Arthur's pretensions were that he was a brave though not always a successful warrior—that he was certainly a Christian—that he had withstood with great valor the arms of the pagan Saxons, or as the Romancers, with a want of tact which discovers their era, call them, the Saracens, and that

his memory was held in the highest respect by his countrymen, the Britons. They carried with them into Wales and Armorica the memory of his exploits which their national vanity insensibly exaggerated, till the little prince of the Silures was magnified into the conqueror of England, of Gaul, and, indeed, of all Europe.

CHAPTER III.

THE HEROIC, OR ROMANTIC AGES OF BRITAIN.

When a hero becomes the popular theme of poetical composition, he will soon be adorned with the aggregate merits of many collective warriors; and it is probable that Arthur inherited every unclaimed panegyric that was to be found in the fragments of Welsh poetry. His genealogy was carried up to an imaginary Brutus, and to the period of the Trojan war, and a sort of chronicle was composed in the Welsh, or Armorican, language, which, under the pompous title of the "History of the Kings of Britain," was brought over from Brittany about the year 1100, by Walter Mapes, archdeacon of Oxford, and communicated by him to Geoffrey of Monmouth, by whom, with many alterations, it was translated into Latin. The same afterwards appeared in French, and was continued under the title "Roman de Rou," and into English, by Robert of Gloucester, about the beginning of the fourteenth century, who afterwards writes as good history as one could desire to see in rather rough rhymes. This, then, is the book on which we must bestow a little attention; not that it is the earliest account, but that it is the most noticed and the most connected. Ellis brings what seems to be proof sufficient of the identity of Gildas and Anewrin; and as our business now is not with poetry, but romance, we may be excused if we

totally omit any notice of his writings. It is, indeed, only that species of romance which has been credited as true, that falls within the pale of our argument; and such is the history of Geoffrey. There is much diversity in MSS., and, indeed, in printed copies: we therefore may as well remark, that for these papers we have consulted the Paris edition of 1508, from the press of Stephens. We are there told of the oracles concerning Brutus, of the taking of Troy, of the escape of Æneas, of the settlement of the Trojans in Italy, of the birth of Brutus the son of Silvius; we find him, having lost his mother at his birth, and afterwards accidentally slain his father, and thus fulfilled the predictions of the oracles concerning him, taking refuge in Greece, rescuing the posterity of Helenus from a state of slavery, and repeatedly defeating Pandrasus, the King of Greece, in battle. Pandrasus marries his daughter, Ignoge, to Brutus; and giving him a navy as a bridal present, Brutus sets out in the style of a true knight-errant in quest of adventures. He sails to an island named Legervia, where he finds a country laid waste by pirates, and totally uninhabited: he and his companions amuse themselves by hunting, and in the eagerness of the chase they penetrate into the interior of the country, and find a Temple of Diana, with an image that answered any questions respectfully put to it. We are then told the ceremonies with which he performed sacrifices, by the aid of Geriones, his augur, and in the presence of his companions; and that, pouring out to the goddess a vessel of wine mixed with the blood of a white stag, he, lifting up his head, broke silence in these words:—

Diva potens nemorum, terror sylvestribus apris,
  Cui licet anfractos ire per æthereos,
Infernasque domos, terrestria jura resolve,
  Et dic quas terras nos habitare velis?
Dic certam sedem quà te venerabor in ævum,
  Qua libet virgineis templa dicabo choris?

Huntress divine, of sylvan boars the dread,
Who passest through the blue and pathless sky,
Summon thy powers, our anxious doubts resolve,
And say what realms shall we, thy suppliants, gain?
Where shall we fix thy seat, adore thy name,
And thy pure shrine with virgin choirs surround?

My translation is not equal to the Latin of Geoffrey, which Milton says is too good to have been written in his time; if so, it must have been written at a period considerably later; for had it been much earlier, we should have found it in other tomes as well as in that of Geoffrey of Monmouth, and it *is* extant in the earliest manuscripts; so that it is perhaps the safest plan to attribute it to Geoffrey himself. Be this, however, as it may, we are told that Brutus recited these verses nine times, performed divers other ceremonies, and then lay down and went to sleep. In the night the goddess appeared to him, and answered him in as good Latin as his own, of which I again offer a translation:—

Brute, sub occasum solis trans Gallica regna,
  Insula in oceano est undique clausa mari,
Insula in oceano est, habitata gigantibus olim,
  Nunc deserta quidem, gentibus apta tuis,
Hanc pete, namque tibi sedes erit illa perennis;
  Hæc fiet natis altera Troja tuis;
Hic, de prole tuâ reges nascentur, et ipsis
  Totius terræ subditus orbis erit.

Far in the west, beyond the Gallic realms,
Circled about by ocean, stands an isle,
Once 'mid the desert waves, by giants ruled,
But lonely now, and suiting well thy hosts—
This shall be thine, and here thy race shall rest:
Here, at thy nod, another Troy shall spring;

> Here, from thy seed, shall kings arise, and reign
> Over the round globe of the subject world.

Brutus, on awaking, called forthwith a council of his officers, and they made their way to Aquitaine: here they find France governed by an oligarchy of twelve peers, and rejoicing in a code of game-laws. Here Brutus meets with another Trojan, named Corinæus, whose *forte* is in giant-killing; and, after a few battles in France, the conquest of a king named Groffrareus, and building towns, "as Homer testifies" (it seems, in some books which modern scholars know not of), Brutus and Corinæus sail for England. Either Diana or Geoffrey made a sad blunder in saying that Albion was uninhabited; for no sooner do they land than they have enough on their hands.

The British giants do great mischief, and Corinæus is obliged to exert himself to extirpate that vile and sinful race; which office seems to jump so well with his humor, that we find him taking up his abode in Cornwall on account of the sport. One combat is related at full length, how he threw over a cliff a huge giant named Goemagot, and how the place is called to this day Goemagot's Leap. We are now told how he built the city of Caer Lud, and gravely assured that all this took place while Eli, the priest, possessed the chief authority in Judea, the sons of Hector at Troy since the sons of Antenor had been expelled, and Silvius Æneas, the uncle of Brutus, in Italy. All this time, so many things have to be thought of, that the historian had altogether forgotten Ignoge. He now suddenly returns to that lady, and tells us that she made Brutus the father of three sons, the elder of whom, somewhat against his

will, had married the daughter of Corinæus: her name was Guendolen; and from the occurrence of this very name the whole book takes an air of British romance. Brutus, being now done with, dies, and is buried in his new city; his sons divide the empire between them, and Locrinus, the husband of Guendolen, defeats Humber, King of the Picts or Hunns, who is drowned in the river that takes its name from him; and among the spoils which fall into the hands of Locrinus on this occasion was a young lady named Estrilda, the daughter of a German prince whose country had been ravaged by Humber. Struck with the charms of this lady, Locrinus wished to make her his wife; but Corinæus soon rectified his majesty's notions on that score, and taking up an axe, made a speech very eloquent and very apposite. It would seem that Locrinus and Guendolen were not married, but merely betrothed at the time this event took place; and the former, awed by the axe of Corinæus, espoused Guendolen forthwith. His love for Estrilda was, however, only concealed, and he kept her secretly for seven years, allowing the place of her retreat to be known only to a chosen few. During this time he had by her a daughter named Habren, or Sabrina, as it is Latinized. When he went to visit this prototype of the Fair Rosamond, he did so under a pretext of offering sacrifices at a distance, and thus all continued undivulged during the life of Corinæus; but, on the death of that hero, Locrinus, no longer influenced by the fear of the axe, took Estrilda from her concealment and made her the partner of his throne by the divorce of the queen. Guendolen, whose character was not a little tinged with what

Geoffrey calls the mad fury of her father, instantly threw herself into the arms of her Cornish subjects, and assembling a considerable army, made a bold and successful attack upon Locrinus. The king lost his life in the engagement, and Estrilda with her daughter fell into the hands of her incensed rival. Their doom was soon decided and as quickly executed: they were thrown into the river Severn, which from that derived its Latin name Sabrina, and its British name Habren. It is to this fact that the noted line refers,—

> Or Severn swift, guilty of maiden's death.

And Sabrina herself is introduced in "Comus" as a river divinity with exquisite effect. "So Locrinus died and Guendolen reigned."

After this we have a long history of her descendants, among whom we must not omit that one so immortalized by the genius of Shakspeare—"King Lear." We are expressly told that Lear was restored to his kingdom, and died quietly in the enjoyment of it; and that afterwards the warlike Britons, disliking the mild government of Cordelia, threw her into prison, where she destroyed herself. In all other respects, Geoffrey and Shakspeare agree, except in the introduction of the subsidiary characters of the drama.

We have the invasion of Cæsar given us in a new and entertaining light, and the history of the three other princes made so familiar to our minds through the splendid fiction of the same mighty poet. It will scarcely be necessary to name Cymbeline, Guiderius, and Arviragus, all in turn kings of Britain. Shakspeare and the chronicles have here little in common, save the names. Pursuing the tale we

find England converted to Christianity in the reign of Lucius, son of Coillus, and a regular hierarchy of archbishops and bishops. Then the daughter of a subsequent prince married to Maximian; and a little before this, a strange tissue of history and romance in which Severus, Bassianus, and Carausius, Constantine and Helen, are mingled with heroes never heard of save in these wonderful chronicles. A few uninteresting reigns bring us to that of the far-renowned Uther Pendragon. We must not, however, pass over the able prince according to romance, or the feeble prince according to history, who, in the minority of Uther, seized upon the throne—to wit, Vortigern. As far as Vortigern and Vortimer are concerned, Geoffrey almost forgets his romance; or, perhaps, finding history romantic enough, leaves it, with one exception, to itself.

The era of Vortigern produced, perhaps, the most remarkable character enshrined in the pages of romance—the wizard prophet, the Christian enchanter, Merlin. Hengist and Horsa, Cerdic and Henric, Rowena, her charms and their effect, are not matters of fable. Vortigern, besieged by the Saxons, perishes in the flames of his castle; Vortimer is poisoned by Rowena, and Aurelius succeeds, who after a brief but brilliant reign, is poisoned by a Saxon in the disguise of a monk (some centuries before monachism was introduced into England), and to the vacant throne Uther Pendragon succeeded. It is a matter upon which the learned seem pretty well agreed, that the legends of saints were frequently compounded, in cloisters from the classic stories of gods, demigods, and heroes; and that in this improving pursuit, the

contents of many valuable MSS. have been destroyed to make way for these new readings of old authors. It appears to me that kings and queens have been as kindly accommodated with adventures as saints and bishops. If we turn back to the history of Locrinus and Estrilda, we shall find a not distant resemblance to the tale of Hercules, Iole, and Dejanira.

In the reign of Uther Pendragon, we have the British Amphitryo; the king named Pendragon, or Dragon's Head (because he had, in obedience to a vision, made a golden dragon the standard of England), after his conquest of Scotland, called to his court all his nobles. Fascinated with the charms of Igerna, wife of Gorlois, Duke of Cornwall, and finding her proof against all his entreaties, the monarch picks a quarrel with Gorlois, and besieges him in the fortress of Divulioc, and Igerna, in the far-famed Tintagel. Force proved as vain as prayers, till, wearied out with the length of the siege, Uther consulted Merlin, who transformed the king into the shape of Gorlois, and himself into a Cornish knight. An interview with the virtuous Igerna was now a matter of no difficulty: she fell of course unsuspectingly into the snare, and became the mother of Arthur. The death of Gorlois soon after followed, and Uther, returning to Tintagel, carried away Igerna and made her Queen of England. Uther at length, like many of his predecessors, fell a victim to poison, and, like many of them, was buried at Stonehenge.

CHAPTER IV.

THE HEROIC AGES OF BRITAIN.

Before treating of the reign of Arthur, we must say a little of that renowned enchanter with whose name his glory is so closely twined. There is not a romantic poet of any country who does not occasionally refer to this paragon of magicians, as well as to the king, that paragon of knights. Ariosto, who says much more of them in other parts, enumerates as four knights without peers—

Lancilotto, Galasso, Artù, Galvano.

Camoen says—

Os doze de Inglaterra e o seu magrico.

Merlin, the son of a demon by a mortal maiden, was, immediately after his birth, baptized by St. Blaise by the name of Merlin. No sooner was he baptized than he began to prophesy, and before he was six years old had settled many difficult and disputed cases of legitimacy, which appeared to be rather a favorite exercise with the infant magician. His interview with Vortigern during his childhood, his prophecies to that prince, and the result of that meeting, are too generally known to require repetition. His services to Uther have been already mentioned; and we will observe, that it was during Uther's reign and by Merlin's counsel, that that earliest and most accomplished of all orders of chi-

valry, the Order of the Round Table, was instituted. There were, it appears, two Merlins, one called Merlin the Wild, and one, of whom we now speak, Merlin Ambrosius. Of the Order of the Round Table, Geoffrey of Monmouth makes no mention, though he enumerates many of its most distinguished knights.

From two romances, therefore,—one the story of the noted chronicler we have so often mentioned, and the other the metrical romance entitled "Merlin," which Ellis supposes to have been merely a part of the "Brut" of Wace, with interpolations—we must take materials for the first part of Arthur's life, and from the "Morte d'Arthur," with some collateral aid, record the closing years of this hero. From hence we learn that at the death of Uther there was no heir to claim the crown, but that Arthur, who had been privately educated, and in ignorance of his real birth, appeared as esquire to a young knight, Sir Kay. A sword was caused miraculously to appear, in answer to the prayers of Dubricius, then archbishop of Chester, and it was unanimously agreed on, that whosoever could draw that sword should be acknowledged king. Arthur draws the sword without being at all aware of the previous determination, and gives it to Kay, who thereupon claims the crown; but Sir Antour, his father, insisted upon his repeating the feat, which, failing to do, Arthur, by Sir Antour's aid, is raised to the throne, and Merlin, in the mean time, communicated to the archbishop the secret of Arthur's birth. And now, whatever authority we take, we meet alone with the most extravagant adventures. Army after army, king after king, dis-

appear before the stroke of the favoured Arthur. At his council-board presides the most potent of magicians and the wisest of sages, the most skilful advisers surround him; at his right hand and at his left hand, stand heroes of whom each man's single arm is worth a legion; in his court are all the barbaric splendors of the earliest ages, joined with all the refined courtesy of the most civilized period. Hosts of thousands and hundreds of thousands of Saracens are raised up, but for the purpose of falling before his invincible lance. The wild and mysterious grandeur of magic, the poetry and pomp of chivalry, with its tournaments, its titles, and its humanizing influence; the lofty solemnity of religion administered according to the most imposing rites of the Romish church; knights of superhuman prowess, and dames and damsels of superhuman beauty—all shed a halo round this bright age of fable. Thus born, thus nurtured, was the Arthur of British romance. The conclusion of his reign will present a dimmer picture. Unhappy in his family, the beautiful Guenever, his queen, preferred to her lord the knight Sir Lancelot du Lac, who, but for this one slip (and this he deeply lamented), is represented as in every respect, the most perfect of mortals; and though so very perfect, we yet feel a wonderful interest in him,—a thing not common in romance with monsters of perfection. Conjugal fidelity seems to have been a virtue quite exploded at the court of Arthur: it appears that there was but one lady who kept her marriage vows; and as to the knights, Scott, in his "Bridal of Triermain," justly states that when all the rest of the knights of the Round Table, married or single, fought

for the hand of Gyneth, three only refrained, and the reason was,

> There were two who loved their neighbours' wives,
> And one who loved his own.
> And since but one in all that court
> Was true to wedlock's shrine,
> Brand him who will with base report,
> He shall go free from mine.

This one was Sir Caradoc. To return, however, to Arthur. Geoffrey of Monmouth gives him a glorious campaign against a certain Lucius Tiberius, Emperor of Rome, and states that he was prevented from following up his conquests by the news that, during his absence, Modred, his nephew, to whom he left the lieutenancy of the kingdom, had commenced treasonable practices, both on the queen and on the crown. The "Morte d'Arthur" gives a different version. We are there told that the undue intimacy between Guenever and Sir Lancelot du Lac having been discovered, and Lancelot having carried off the queen, to save her from the stake, open war between the injured Arthur and the knight, himself a sovereign prince, ensued. Arthur was warmly seconded by Gawain, whose brothers Lancelot had accidentally killed. Previously to engaging the royal army, Lancelot distributed sundry crowns with all the magnificence of a Mark Antony; among others, upon Sir Lionel he bestowed the crown of France. During the war that ensued so many valiant deeds were done, so many knights slain, that the Pope himself interfered, and commanded Lancelot to restore the queen, and the king to receive her kindly, and to cease the war.

These terms were accepted; but upon Lancelot

retiring to Brittany, his own dominions, Arthur followed, and the strife continued, till Arthur was suddenly compelled to come back to England on the account already mentioned.

During the whole of this war the character of Arthur, — constantly changing as his impetuous knights require, all but conniving, in the first place, at his own dishonor, and when compelled to know it, driven by them, rather than by a sense of wounded honor, to redress the insult and injury,—is finely contrasted with that of Lancelot: in him we see a lofty and eminently noble mind, deeply sensible of his own guilt, seeking by every possible means to give satisfaction, offering to retire to the Holy Land, and, though in the prime of life, to give up the rest to acts of devotion; yet when, after submitting to numberless insults, he is driven into the field, he displays such prowess, that the boldest shrink before him, and all are compelled to acknowledge Lancelot du Lac the mirror of knighthood. On Arthur's return, the queen is liberated from the Tower, whither she had retired to defend herself against Modred, and a negociation is set on foot between the king and his nephew. They met at the head of their armies; and one of the officers appointed to settle the terms being stung by an adder, drew his sword to kill it. The action was seen and misunderstood by both armies, and a general engagement ensued; the result was, the death of Modred on the field, and of Arthur shortly afterwards, of his wounds.

His death the legend makes poetically interesting, as a sort of counterbalance to the faded glory of his closing years. Before he died he called Sir Bedwer

to him, and delivering his sword, Ex-Calibore or Caliburn, to that hero, commanded him to cast it into the sea. Bedwer promised to obey; but, tempted by the beauty and excellence of the workmanship, he concealed it, and informed the king that the commission had been executed.—"And did you see anything more than natural?"—"No," was the reply, "I nothing saw, save waters deep and billows blue." Again, though severely reprimanded, he performed but half the commission, throwing the scabbard only into the water. At length he performed his promise. Scarcely was the sword out of the hands of Sir Bedwer than a hand came from the sea, caught the falling weapon, and away "like the glenting of the lightning," to use the antiquated phrase of the romance. At the command of the now-dying monarch, Sir Bedwer led him to the shore, where was waiting a rich ship, and many lovely maidens on board, who received the king, and sailed away. Sir Bedwer then wandered about in the forest till he espied a bright light issuing from the windows of a small chapel; on entering, he found a certain pious archbishop, who had been much persecuted by Modred, on his knees before a newly-erected tomb of grey marble, on the top of which was an empty bier, surrounded by an hundred wax-torches. How it came there he knew not, save that it had been brought by a company of ladies; that they had buried the body, left rich offerings, and commanded him to pray incessantly. Hereupon Sir Bedwer examines the bier, and found, by an inscription in golden letters, that it was the tomb of Arthur. He now wished to share the pious labors of the archbishop,

and entered into the holy order, of which the prelate had just taken the habit. Lancelot and Guenever again meet. Guenever had taken the veil at a nunnery at Ambresbury, and after a parting, pious, penitent, and affectionate, Lancelot betakes himself to the monastery in which Bedwer is already; and in the course of a few years many of the Round Table forsake the world, now that the palmy days of their glory were past, and employ in prayer and fasting the remnant of their existence. Lancelot at length became the superior, and after some years, during which his holy demeanor greatly edified his brethren once in arms, now in piety, died in the odor of sanctity; and the excellent archbishop beheld in a vision the glorified spirit ascending to heaven, escorted by thirty thousand and seven angels. This monastery, once the most magnificent in its stateliness, and now the most magnificent in its ruins, stands a beautiful but shattered monument of the past: consecrated by poetry, and immortalized in the pages of history, as well as those of fiction, there are few more interesting edifices than Glastonbury Abbey.

Here concludes the chapter of British romance. The few remaining reigns are uninteresting; and over those plains which a Cæsar had rather civilized than subdued, Saxons were lords—Thor and Odin divinities.

The change was beneficial, in fact, but the brilliant fictions upon which the mind loved to dwell—

> Le donne, i cavalier, l'arme, gl'amori,
> Le cortesie, gl'audaci imprese,

were over. The curtain had dropped over the most

splendid drama that the mind of poet ever conceived, and for five hundred years this island was almost a barren field for romance. The sublimities of the Edda were not of British origin, and until the troubadours and minstrels found their way in the train of Norman princes, there was none to illustrate the middle period. The wild before—their national prejudices led Britons to honor; the comparative cultivation that succeeded—the same feelings led them to despise. Long before the second age of English history, which Romance has decked with her flowers, we come to the period in which France, under the guidance of Charlemagne, took the chief place among nations. And as it has been supposed that there were two Arthurs, one the son of Uther Pendragon, a fabulous hero; the other, the son of Meyrig ap Tewdrig, and prince of the Silures, a real and valiant, but unfortunate commander; so likewise, it appears that the histories of Charles Martel and Charles the Great were incorporated, and attributed to the latter by the writers of romance, and to these were added whatever troveurs and minstrels pleased to invent.

For a history of the fabulous Charlemagne, we are principally indebted to a monk of the eleventh century, who wrote an account of him and his twelve peers; and thinking it would answer his purpose well to attribute the work to a contemporary of the king, boldly ascribed it to Turpin, Archbishop of Rheims, who occupied that see about 770. Bojardo and Ariosto continually quote this work; and the former, in the very outset of his "Orlando Inamorato," has the following somewhat singular passage—

Questa historia finor poco palese
E stata, per industria di Turpino,
Che di lasciarla uscir sempre contese,
Per non injuriar al Paladino,
Il qual poiche ad amor prigion si rese
Quasi a perder se stesso ando vicino.
Pero fu lo scrittor saggio ed accorto,
Che far non volse al caro amico torto.

This history has been hitherto little known, through the care of Turpin, who always endeavoured to prevent its publication, lest it should injure the Paladin, who, when he gave himself up a prisoner to love, went near losing his wits. Wherefore he was a wise and prudent writer, who did not wish to do harm to his friend.

It seems evident, both from the general similarity which pervades the stories of Arthur and Charlemagne, that one age gave rise to both; and the constant anachronisms of the former would alone suffice for evidence. The two fictions have one base—a wild and extravagant yet beautiful picture of chivalrous virtue, valor, and devotion; deviating, however, from the first and last of these attributes, whenever the interest of the romance requires. Upon this base, we have nearly the same superstructure in both instances—a monarch of strong hand, but of comparatively feeble head, led by a turbulent nobility at their will; and satisfied with having been in his youth a hero, settles down quietly in his old age to be a dupe. To Arthur the bards might, without charge of injustice, give what character they liked, provided they granted him valor; and the fall of himself and his chivalry, the establishment of a new dynasty, and the extinction or expulsion of the nation he governed, somewhat favored their tale, The Charlemagne of romance is, however, a very inferior person to the Charlemagne of history. The court of this great prince was a nursery of warriors and legislators, not of gladiators and madmen. Almost the contemporary of our own Alfred, the

latter freely borrowed many of his wisest institutions from the French monarch; and Egbert, the uniter of the Heptarchy, was a sovereign of all England only by the tact and discipline he had acquired in the court of Paris.

It will be useless to give any romances of this time: they are of the same character as those I have already mentioned. There is this only difference,—that there is a greater admixture of truth with perhaps yet more absurd fables than those of the earlier period. In the meantime, the perpetual combats between the Christians and the Moors, in Spain, engendered a spirit of mingled patriotism and religion, which, in a race inhabiting so fine a climate, and for the most part possessing so romantic a character, polished as they were by intercourse with the more civilized Moors, soon divested warfare of many of its most disgusting attributes. Cherished by poetry, which was cultivated by princes as well as by private individuals, lofty and noble sentiments arose in the breasts of the Spanish Christians; confidence in a generous enemy inducing a freer intercourse, the remnant of the Goths strove after, if they equalled not, the excellence of their Moorish conquerors. At the final expulsion of this interesting people, Spain had acquired a very high rank in the now falling honors of chivalry. Contests with Saracens were now over for ever, for the unhappy attempt of Sebastian of Portugal was alike unwise, unnecessary, and inglorious. The great object for which chivalry had been instituted was accomplished in part, and in part had failed, never more to be revived. Europe was free from the Moor, but the Turk reigned in

Constantinople. An institution in its origin so glorious, and in its nature so fascinating, could not, however, sink suddenly into neglect. Charles VIII. and Francis I. were knights in France: James IV. was a knight in Scotland, and perished as a knight at Flodden; but the policy of Louis XI. had damped the spirit of chivalry, nor did it ever fully recover the shock; and the same spirit pervaded that of Henry VII. in England. From this period knighthood became a court form; and so fully was its day passed, that the matchless Cervantes quenched with a romance, the last sparks of that fire which, without illumining, was still mischievously smouldering, and Don Quixote, the latest of knights-errant, closes the page of chivalry.

To the enchanting pages of Ariosto and Tasso; to Bojardo, the favorite of Milton; to the Italian novelists, and the English chronicles; to Way, Sir H. Ellis, and Le Grand; we must refer for a more extended view of that subject which we have so briefly sketched. In the next chapter we shall touch upon another branch of fable—Ecclesiastical Romance; and shall show how saints have been made like knights, and celestial mansions bestowed like earthly crowns.

CHAPTER V.

ECCLESIASTICAL ROMANCE.

Antiquaries have ever delighted to trace the stream of Historical Romance to its source; to investigate the legends, ballads, and traditions in which it is embodied; to discuss their authenticity, and to examine what portion of historical truth they may contain. The adventures of an Arthur and a Brute, of an Orlando and a Lancelot, have been subjects which have attracted the attention of men whose reputation for scholarship was of the highest order. The slightest fragment of a ballad, the most obscure allusion in a monkish writer, would be, and is, eagerly seized upon and closely examined, if it bear any allusion to the heroes of fabulous ages. And it is, indeed, with good reason that all this pains is taken. It is impossible thoroughly to understand history, unless we also understand its contemporary romance. The one sets forth the facts, the other the feelings and prejudices of the age; nor can we observe the vast difference between Eastern and Western traditions, without at the same time perceiving the difference, both in character and education, of the races among whom they prevailed.

But while this fact has been universally admitted and as universally acted upon, it is strange that one great branch of Historical Romance has excited scarcely any attention among the learned and the

philosophical. The Romance of *Civil* History has been continuously studied; the yet more important Romance of Ecclesiastical History has been left almost without notice. Yet if these studies are to be estimated by the effect their objects have had upon society, it will appear that the latter must hold by far the more prominent position, and require, as well as repay, the more intense and continued study. The point of view in which they are relatively to be regarded may, we think, be briefly expressed thus: that the one—the Romance of Civil History—has been little more than the expression of popular opinion, or the outpouring of popular feeling, or the writings of those who have been subservient to its influence; while the other has been an instrument in crafty and able hands to work changes upon popular opinion itself. We do not mean to assert that the one has been less implicitly believed than the other, in times long subsequent to its origin; but that Ecclesiastical Romance has been a system of fraud, while the Romance of Civil History has been simply a succession of fables. Nor would we even wish to fix the stigma of dishonesty on the writers of church fable. Many of them were undoubtedly good and great men; yet even with a Jerome and an Athanasius, we have only to choose between gross self-deception or gross falsehood. Like a giant whose power, vast and colossal, has been excited for evil and for evil only, Superstition laid a Titan hand on the very sources, not only of Profane, but even of Sacred History; allowed them to flow only at intervals, and then, when the stream was corrupted, let it loose like a torrent, to the

extinction of almost all the remnants of philosophy and Church History.

A rapid and cursory glance at the traditions of the Church may, we think, if conducted with a proper regard to their object and effects, be peculiarly beneficial at a season like the present; and the more so, if it tend to promote the spirit of inquiry into Catholic Antiquity. We shall add no more about the Talmud, with its multifarious monsters and its heterogeneous creeds, and confine ourselves to those inventions which, springing up within the bosom of the early Church, Greek as well as Latin, sanctioned by the influence of bishops and patriarchs, and going forth to the world as component parts of religion, were widely spread and devoutly believed. These traditions consist of the acts and deeds of Saints and Martyrs; and surpass in extravagance and absurdity every other kind of fiction, save that found in the Rabbinical writers. We need not have recourse to the theory of Jortin,—that the loves and the adventures of Greek Divinities were enrolled in the legends of Catholic Saints: for though this was in a certain degree true, it will not account, in the first place, for the character of Martyrological tradition; nor, in the second place, was it the case to the extent that Jortin supposed. We well know that the students in monasteries did exercise their talents in "amplification;" and we are perfectly willing to believe that the Fathers allowed some of these flowers of elocution to remain for the edification of posterity; but the tales told by Greek bards of Greek Divinities were not, for the most part, to be attributed to the macerated

anchorets of the Syrian and Egyptian deserts; and the *unity of purpose* displayed in the long "catena martyrum" will not allow us to suppose in it a large admixture of youthful imagination. The excuse made by some Protestants, "that these stories were mere rhetorical efforts and not intended to be believed,"[1] will appear to be frail indeed, by whomsoever they were invented. They were made public as authentic history. There might be some, and doubtless there were, who withheld their assent from these monstrous fictions; but they were too politic or too fearful to promulgate their unbelief; and had they done so, it would have been without effect, for the world was not in a condition to canvass the grounds of their rejection. New saints, new legends, new miracles were every day given forth, till the task of wading through the huge folios which contain them, the "Martyrologia," the "Acta Sanctorum," and "Lives of the Fathers," becomes almost too much for mortal patience. For the most part, we shall find that these miraculous accounts were not published till many years after the death of the individuals to whom they are ascribed. There are, however, exceptions to be met with in all ages; these are, in the Ante-Nicene church, the case of anchorets whose lives were spent in privacy, and to whom, consequently, any wondrous work might be safely attributed. In the thick darkness of the Middle Ages, when fraudulent miracles were attempted, and in the later ages of Popery, when nothing could be gained by delay, those inclined to believe would believe at once, and the sceptical

[1] Jortin.

would as soon reject the records of past miracles as the pretensions of present ones.

It is a startling assertion, but one which the mind will acquiesce in more fully, the more the subject is investigated, that though the early church—we mean not the *primitive* Church—vigorously combated and at last entirely suppressed the heresy of Gnosticism *as a system*, she was yet eminently gnostic in her own feelings. She denied, indeed, the wild theory of Manes, as to the difference between the unknown Father and the demiurge or Mundane Creator; she rejected his system of male and female Æons; and reprobated his unscriptural notions of the Logos—Redeemer; but at the same time she encouraged the doctrine of abstraction, which was the foundation of the Manichæan heresy; and which it shared with the system of the Persian Magi, and of the Indian Budha. She taught that there was a positive merit in lifting ourselves above the conditions of this mortal life; she extolled virginity as a state more holy than matrimony; a contemplative life as more excellent than an active one; recommended mortification of the bodily appetites, not so much as a matter of penance as the means intrinsically efficacious in attaining a nearer approach to God; and uniformly spoke of those who acted according to this theory as "terrestrial seraphs," and deserving of an eternal reward.[1]

This approximation to the Divine nature was exhibited, as was said, by the miraculous gifts of the Holy Spirit poured out upon such persons, nearly in pro-

[1] Basil de Vera Virginitate, Chrysostom on Fasting, Ambrose and Tertullian passim.

portion as they withdrew themselves from the habits, wants, and affections of ordinary men,—a theory precisely the same as that of the Budhists, the Magi, and the Manichees; and it is worthy of all notice, that this theory of abstraction, with all its necessary consequences, prevailed most in those very spots where the Gnostic heresy had been most powerful; and from these spots, as from centres, did the Gnosticised Christianity spread to the weakening in the first place, and afterwards very near to the exterminating of a purer and more Apostolic system. Those who would see this subject treated of at full length, may consult with advantage Taylor on "Ancient Christianity;" and they will there find, amidst many and great misconceptions, not only an able exposition of it, but sufficient references to the Fathers to save much time and labor. Another work, which may be more implicitly relied on, is Crosthwaite's Modern Hagiology.

We are not, however, now about to examine the Gnostic feeling of the early church; but to show how this feeling led to a peculiar style of fiction when embalming in Ecclesiastical History the deeds of her Fathers, Confessors, and Martyrs. We shall see that this style, with a modification hereafter to be noticed, prevailed in the western as well as the eastern Church; and legends of similar character encouraged the cultivation of similar habits, we dare not call them virtues, though the theory upon which they rested was one of a different nature and deriving its origin from a different nation.

There are two collections, which comprise the greater part of these Ecclesiastical Romances; one

is the "Calendarium," published in the tenth century; the other the "Golden Legend,"—the "Aurea Legenda" of James de Varasse, or Jacobus de Voragine, as in compliance with the taste of his times he chose to be called. The first-named is the work of Simeon Metaphrastes; and contains the history of the saints for every day in the year. The work was published for the Greek Communion, and the Saints are Greek saints. The second is the Roman collection, and the heroes of its pages are, with some few exceptions, Martyrs and Confessors of the Western Church. These two are not only the first, and, consequently, the most venerable and venerated collections, but they are also the most authentic and the most comprehensive. Additions have been made to them age after age; and as far down as the period of the Reformation, care was taken that by repeated editions these books should be kept "*au courant du jour.*" We purpose to select from these works specimens of monastic sanctity, and of *Ecclesiastical* Romance. Our object is to note the *unity of purpose* which runs through the whole, and lest any suspicion should attach to extracts made only from two authors, we shall call into evidence Athanasius and Augustine, and Ambrose, and Gregory Nazianzen, and Bede, and French writers so late as the era of Louis XIV.

Jaques de Varasse wrote his great work about the year 1270. He was no obscure monk, but a man high in esteem and authority. He was Vicar-General of the Dominicans, and died Archbishop of Genoa in the year 1298. From such a writer we may, at least, expect a due regard to himself, and his elevated station; a freedom from vulgar pre-

judices, and the boldness of a man no longer a candidate for preferment. It must be remembered also, that, whoever invented the legends of the Golden Collection, De Varasse certainly did not; he was but the faithful transcriber of tales, venerable for their age in his day. That many of these had received successive additions as they floated down the stream of time, it would be folly to deny; but it would be equal folly to tax De Varasse with inventing all that cannot be shown to have existed in previous collections. He was a man of undoubted respectability; and bearing these things in mind let us look to his account of the Saints of the first century. "*Quod semper, quod ubique, quod ab omnibus*," shall be our motto; and we shall take examples from each century, from each division of the Church, and from nearly every country in the world; verifying, if not the letter, at least the spirit of the "Romancero General" of the Dominicans, as we go on, by references to earlier writers. Our theory will fail once, and once only; and this is exactly where such an event might be apprehended; namely, on the very threshold of the subject, in the lives and actions of our blessed Lord's companions and immediate followers. It would, indeed, be a hopeless task to exhibit the Apostles and Evangelists, as retiring into the desert, abstaining from marriage, renouncing an active life, and "elevating themselves above the conditions of this mortal state." We may, however, expect that if nothing can be proved either from their preaching or their practice in favor of an ascetic life, at least invention will add nothing contrary to it, and this we shall find to be the case.

Now then to the "Golden Legend."[1] Let us open the book that we have been so long holding up to our reader. See, we have opened upon the history of John the Baptist, and "truly the lines have fallen unto us in pleasant places," for the tale is an "owre strange" one. His father Zacharias was, it seems, a bishop. Nay, start not, Christian reader, the "Romancero General" systematically calls the priests of the Jewish law by this Christian title; and very grotesque is the air which it gives the narrative. "Now it is written in the 'Historia Scholastica' [a book which De Varasse quotes a great deal] how St. John shewed his head in the year of our Lord 353, to two monkes, who were come to Jerusalem. They went to the palace which belonged to Herod, and there they founde the heade of St. John the Baptiste wrapped up in an hayre cloth, which was, as I suppose, the vestment wherewith he was clad in the wildernesse. But when they went their wayes, a poore man was warned to goe to them; and take the heade, and flee away, and carry it to the citye of Emysene; and so long as he lived, he worshipped the head *in a cave*, and alway had great prosperity. A long while after this the holy saint made revelation of his heade to St. Marcel after this mannere. St. Marcel was y'dwelling *in this cave*, and he saw in a vision many men singing, and certain angels said, — Lo! here is the blessed head of St. John the Baptiste. And when Marcel came to him, he toke him up, and toke him by the chinne, and kissed him. So Marcel said, My lord, fro whence art thou come? and he said, From Sebastyne; then when he slept the next

[1] We quote Wynkyn de Worde's edition of 1510.

nighte, there came to him a man which awaked him, and he saw a clear star shining thro' the midst of the cell, thro' the house; so he arose, and woulde have toched it; but it turned suddeynly on the other side, and he went and ranne after it, till it rested on the spot where the holye heade of St. John was. Then began Marcel to delve, and he found a potte with the blessed head therein."

Marcel, of course, could have no doubt as to the genuineness of the relic thus discovered; and the contrivance, whereby St. John the Baptist is made to give his posthumous sanction to monkery and miracle-working relics is by no means destitute of ingenuity. But a miracle was wanted, to prove that the head was really the head of the Baptist. Most opportunely, however, therefore, a monk is introduced, who "exceedingly doubted the fact:" his punishment is as follows:—"Then laid he his hand upon the potte and forthwith his hand brenned and clave to the potte, so that he coulde not in any way withdrawe it; but his fellows praied for him; and the blessed St. John appeared and saide unto him; 'When my heade is placed in a church, then thou shalt be whole;' so he toke away his hande but it was sorr and brenned; but when the head was put into the church, then the monke toched the potte with his hand, and was made whole as before. Likewise also when the daughter of Herodias toke in her handes the heade of John after his beheading, the heade did blow into the face of the damsel, so that she died forthwith."

After this singular piece of authentic history, the author goes back to posthumous miracles; and these

in the case of St. John are particularly pertinent. They establish the doctrines of asceticism; of the power of relics, and the necessity and advantage of praying to saints. Take an instance,—"First Gobert saith, there was a much devoute ladye towards the blessed St. John in France; and she much praied to our Lord, that he would give her some relic of St. John; when she sawe that it profited her not in praying to God, she began to take affiance, and vowed she woulde never ete mete, but continually fast, till she had some relic. So when she had fasted certayne dayes, she sawe upon the table before her a fyngere of marvellous brightnesse, and she received the gift of our Lord with exceeding joy. Then afterwards came thither three bishoppes, each of whom woulde have part of the fyngere. Then the fyngere dropped three drops of blood upon the cloth; by which they knew that they had each deserved to have a drop."

But this, though wonderful enough, is neither sufficient for the glory of the Baptist, nor to establish the advantage of praying to him. For this end we have another legend,—much too long to be transcribed, but of which the substance is this. A certain deacon, named Sanctyn, was about to be beheaded, having been convicted of the crime of having allowed a Christian brother to escape. In this extremity, he prayed earnestly to St. John the Baptist, beseeching aid, when he should be brought out for execution. "They had chosen a stronge tyraunte to doe it, making no doubte to smyte off his head at a single stroke. Bote when Sanctyn sayde, 'St. John, receive my spirit,' the arm of

the great bocher, whyche was uppe lifted with the swerde, became so styffe that he colde not bringe it down, ne bowe it in no mannere. So the bocher vowed, that he woulde never more beheade a Christian man. Then the good Sanctyn praied for him, and his arm came down and was made whole." "Let us therefore," continues and concludes the legend, "pray unto this holy and mighty St. John the Baptiste to be a mediator between us and God, that we may so live virtuously in this life, that when we depart hence, we may come to life everlasting, in heaven.—Amen."

It will be seen that with the exception of the death of the daughter of Herodias, this legend refers to times much later than those of its hero. We must take, therefore, examples of wonders wrought by the personal and living ministrations of those saints of whom they are related. And here we may observe, at once, that in quoting Simeon Metaphrastes, and Jaques de Varasse, we use the old black letter translations, and need not make references to pages, because the life of each saint will be found under the day of his or her festival. Let us see what the old Greek martyrologist says of St. Thomas the Apostle. He refers to St. John, Chrysostom, and still older writers, as his authorities; and tells us, that having baptized the three Kings of Cologne, Gaspar, Melchiar, and Balthazar, he set out on his Indian mission. "He entered into that country poore and humble, with his hair long and curled up, a pale face, a weak and feeble body, so that he seemed to be but the shadow or picture of a man, and a garment all torn." A little asceti-

cism even here. "When he came to the city of Calamina, he found the people worshipping the Sun; wherefore he preached unto them the Gospel; but the king was indignant, that he denied the Sun to be God, saying it was the workmanship of God, and that a man was of more dignity than the Sun, seeing that a man hath the use of reason, which the Sun hath not. So the king caused many torments to be given him, whereof this was one. They put plates of iron upon his naked skin, and then cast him into an oven; but since this did him no hurt, the king commanded that they should lead him to the temple and there compel him to adore the Sun. And when they did this, the holy Apostle cried with a loud voice, and besought God to break that statue; so that the people, knowing the small power of their god, might be delivered from the evil in which they were wrapped. And when he had thus prayed, the idol fell down and broke in pieces. Then the ministers of the idol, enraged with exceeding fury, ran the Apostle through with lances and killed him."

There is one very remarkable circumstance connected with the history of St. Thomas, as related by Simeon, which requires a particular notice. The following anecdote is told of him; that a rude and violent person having struck the Apostle, he declared that he would not leave the place till the hand that had struck him should be in a dog's mouth, "which came to pass, for the fellow, going for water to a spring, was seized and devoured by dogges, and one came to the Apostle with the hande in his mouthe." This, it must be acknowledged, is any

thing but an edifying story; but the commentary upon it is still less so. The tale itself, with sundry others of the same character, is declared to have no truth; but to have been invented by heretics, as a precedent for revenge and evil tempers. The natural inference is, that if a collector has any objection to the tendency of a legend, he has only to declare it to be the invention of heretics. Fortunately, however, there was an infallible church to decide all these matters; and as Simeon was an author approved by the Church, of course the story of St. Thomas and the dogs need not be believed. Very different is the case with the history of St. Matthew, and the nunnery which he founded, and over which he placed as abbess, Iphigenia, the daughter—not of Agamemnon—but of a certain King of Ethiopia. St. Simon and St. Jude were partners in their death; and, in the day of their festival, it seems, they had their good works also very much in common. They were very skilful in settling questions of legitimacy. Indeed, they managed these things quite *à la Merlin.* Here is an instance in point; and wonderfully to the advancement of religion.

A certain lady, "the daughter of a nobleman of Babylone," quite unexpectedly enriched the family with a grandson; and unwilling for the credit, as it would seem, of her taste, to bestow the honors of paternity where they really belonged, she chose to attribute her treasure to the intervention of a staid and pious old deacon, who, of course, denied his cooperation. His protestations were not believed; he was seized and thrown into prison. This untoward circumstance soon reached the ears of our two saints,

who hastened to remove the stigma which rested not only on the deacon, but on the faith. Calling for the child, they demanded, after suitable prayers, whether the deacon were his father. To this question the child replied, to the astonishment and satisfaction of all the Church, "No! nor hath he at any time committed such sin." They then proceeded to ask who *was* his father, but the infant replied with equal sense and good feeling, "It is always necessary to exculpate the innocent. It is not always necessary to accuse the guilty."

Some of these relations are absurd, most absurd; but those which relate to healing the sick, raising the dead, and casting out devils, are not, when we reflect that they are told of apostles, in themselves inconsistent. Such adventures, related of the first teachers of Christianity, may be destitute of authority; they may have been written by way of "amplification;" but when collected and made known to the world, it is no reproach to the public good sense, that they were generally believed. The small circles to which the learning of that age, or those ages, was confined; the almost total absence of the spirit of inquiry in spiritual matters; the despotism of the dominant Church; and the increasing influence of the monastic orders, prevented the too scrutinizing investigation of the records of wonder, which proceeded from the monasteries. Thus then in the spirit of asceticism, either penitential or abstractive—and we shall have by-and-by to note the difference—which joined its fictions to the traditions of mighty works, some perhaps true, and others partly so, handed down from the Apostolic age, we find the great fount of Ecclesi-

astical Fable. But this fount was not like the diamond of the desert, one which strayed not from its source, but flinging up into the sunshine its gem-like drops, refreshed with its cool waters the hot and exhausted traveller. Far otherwise, it went on increasing as it went, its volume from the streams of superstition and imposture, till it rolled a vast and dark river, undermining the Truth and corrupting the religion of the world.

Not a few of the most marvellous legends of the Apostolic age were written in the time of Constantine, —a period which had a great influence in deteriorating the practice, as well as of mystifying the doctrines of Christianity. Converted, as he declared by a miracle, that prince brought miracles though out of season, into fashion; yet his character and actions would suffer greatly by a comparison with those of the better sort among his Pagan predecessors. How greatly does Constantine sink when placed by the side of a Vespasian, a Trajan, an Antoninus, or an Alexander Severus. Proud, jealous, cruel, but wary and politic, this clear-sighted monarch saw at once by how slight a hold the ancient religion of the empire maintained its supremacy. He saw, that his favor, cast into the scale of heathenism, would scarcely balance the numerical superiority, and the devoted fervor of the Christians; and he knew from the experience of three centuries, during which every measure had been tried in vain, that there was no hope of their suppression. We do not mean to assert, that he wished to suppress them. His whole life shows him to have been entirely indifferent to religion. His deeds were as far from Christianity as

his creed was from Paganism. He followed that religion, which most tended to his own advancement; and he knew that while neither favor nor force would bind the followers of Christ to worship idols, his declaration in favor of the Christian faith would bring with him nine-tenths of his Pagan subjects. The fabric of Greek Mythology, in spite of its Roman adoption, had been long tottering. One by one the props which supported it in the popular opinion, gave way. Christianity became better and more generally known; and consequently more justly appreciated. The sufferings of the martyrs, during ten persecutions, had inspired pity towards themselves; respect for their constancy, admiration for the faith, which in such trying circumstances could so well support them, and hatred towards their persecutors.

Nor let this be considered inconsistent with the spirit of religious difference. There was nothing exclusive in the religion of Greece and Rome. New gods were frequently adopted from alien systems; and bigotry was a feeling almost unknown. The objections against Christianity were made by the priests who perceived that it was not a system that could go hand-in-hand with their own; that so far as it prevailed theirs must perish: as it rose idolatry must fall; and hence they put into motion every power to which they had access to effect its extirpation. This feeling they succeeded in exciting at times among the people; but it was not indigenous to their minds; it was a fire which required continual stirring, and for want of this unceasing excitement it not unfrequently went out. Besides this, there were thousands who were only prevented by the fear of punish-

ment from avowing themselves Christians. It was at this critical moment, under cover of a miracle, which, whether true or not, was generally believed, in the very hour of splendid victory, Constantine embraced the profession of Christianity; flung the overwhelming influence of the Imperial Power on the side of the Church; and thus overturned a system which had continued for two thousand years. By this masterstroke of policy he extinguished at once and for ever the hopes of Paganism through his vast dominions. We say at once and for ever; because the short reign of Julian was but an unsuccessful struggle against confirmed and correct religious principle. But that revolution which placed Christianity on the throne of the Cæsars placed likewise the Christian priesthood in the seats of the pontiff and the flamens; and the Church, which during three centuries of almost unremitted persecution had maintained the purity of her doctrines, now gave way to the temptations which the glory and pomp of the court presented, and became rapidly assimilated in spirit to the world.

It would appear that the temper of mind and order of character, necessary and glorious in times of persecution and difficulty, is not altogether adapted to seasons of prosperity and repose; that sternness, which in the one case is heroism, degenerates in the other into harshness, and something like stoic apathy; and that spirit of combativeness—to borrow a phrenological term—which in the persecuted exile is but a prompt and active opposition to the attacks of artifice, becomes too often in the governing dignitary as active a spirit of persecution. Calvin, when at the

head of a numerous and powerful sect, exhibited himself, not only cruel, but even relentless and perfidious towards those whose creed differed from his own. Cranmer, when ruling the spiritual affairs of this country, employed more than once the stake and the prison as his weapons; and the Christian bishops in the reign of Constantine, soon occupied themselves with bitter sectarian persecutions. Among the arguments employed, miracles were sometimes claimed; and by the followers of the party which claimed them, believed. We find such an one in the history of the death of Arius. Such tales were, however, scarce, when related of contemporaries; unless, indeed, those contemporaries were ascetic monks of the desert. But by the tenth century, there had sprung up like mushrooms a vast number of Saints of the Apostolic age, whose histories are to be found in the "Golden Legend;" histories, some more than a thousand years old; all marvellous and all true. We shall once more recur to the era of the twelve, and select, not the legend of an Apostle or a Deacon, but that of St. Thecla, the virgin-companion of St. Paul.

It appears from De Voragine, that the persecutions, which the Apostle underwent at Iconium, were on account of the conversion of this young lady; who, living in that city, and hearing the preaching of St. Paul, embraced the Christian faith, and determined to lead a life of celibacy. Her accepted lover,—for she was betrothed, and the time appointed for her marriage was fast approaching,—urged her, by all the arguments he could make use of, to change her resolution. The attempt was vain; but the fact being represented to the magistrates, she

was condemned as a Christian to death. The stake was prepared, the virgin-confessor bound to the stake, and the fire kindled. But when all expected her destruction, there came so great a storm of rain and wind, that the fire was extinguished; and Thecla was set at liberty. She betook herself immediately to the house where St. Paul was staying. He baptized and instructed her; and knowing that her trials had but commenced, he recommended her earnestly to the Church before his departure. His anticipations were fulfilled. Thecla fell again into the hands of the civil power, and was condemned to be thrown to fierce lions; "but they, made suddenly meek and tame, did but lick the feet of the holy virgin, so that all marvelled." The fury of her persecutors was, however, not even yet satisfied. She was thrown into a ditch filled with serpents and scorpions; and as the elements had before saved her from the fire, so they now saved her from these venomous reptiles. The wind and the rain destroyed the snakes and the scorpions; and, wearied out by these repeated disappointments, the Roman magistrates at last set her at liberty; "and she did go in the company of St. Paul, and would have put on man's attire, but he would not suffer her."

This is a tradition related *of*, not *in*, the first century. The punishment of being thrown to lions was a very common one among the Romans of that period; and very numerous tales are extant in which the fierce animals became meek and lamblike before the holy virgin daughters of the Church. This, indeed, is the origin of that superstition, nowhere more beautifully expressed than in the "Siege of Corinth."

'Tis said that a lion will turn and flee
From a maid in the pride of her purity.

Pass we on to the second century; and let us see how Ribadeneira, in his lives of the Saints, treats that mighty wonder-worker of Christendom, Gregory Thaumaturgus. "He that believeth in me, says Christ,"—we quote Ribadeneira—"shall do the works and miracles that I do, and greater also. This sentence was most plainly verified in the life of St. Gregory, Bishop of Neo-Cesaræa, which, is now called Trebizond. Of him it is written, that he made a huge great rock, as big as a hill, to go from one place to another; and also that he made a lake, which caused great discord between two brethren, to be dried up; how also he stayed a great river, that it should not overflow or hurt the inhabitants by the banks thereof. We do not read that our Saviour Christ did any of these things; we doubt not that he could have done them; yet he did them not,—that his words might be fulfilled when he said that his faithful servants should (after a certain manner) do greater things than he did."

So much for the reasonings of the Spanish compiler. The first-named miracle must not be passed over without specific mention; for it was attended by many marvellous circumstances. It is, in fact, one of the favorite legends of Ecclesiastical Romance. Travelling from Amasia to Neo-Cesaræa to take possession of his bishopric, he and his companions were benighted. Gregory, by making the sign of the Cross, inadvertently dislodged a large company of devils; for they—that is, the saint and his retinue—had taken shelter in a temple of Apollo. These

devils had been in the habit of answering questions put to them, and thus established an oracle in the place. In the morning, after the departure of Gregory and his friends, the priests came to the temple. They were not a little surprised to find the oracle speechless; but their surprise was changed into rage, when they found to whom they were indebted for the removal of the demons. They immediately set out in pursuit of the Christians, for they found that the spirits, though abundantly willing, were utterly unable to establish themselves again in their old quarters, without the permission of the saint. They soon overtook him, and attacked him with some heat. His reply was, "Be not offended, for I serve so great a God, that as I turned them all out, so will I cause them again to enter." The priests of Apollo took him at his word, and required him to do so. He tore a blank leaf from a paper book which he had with him, and wrote upon it,—"Gregory to Sathanas,—Enter." This note he gave to the chief priest, who laid it upon the altar, and offered sacrifices, "whereupon the devils immediately returned and gave answer as heretofore." But a subject of thought had been given to the priests of Apollo, seeing the evident superiority of the God worshipped by Gregory over their own. They went to him with all speed, and became listeners to the Gospel. They required another miracle, and pointing out a huge rock, desired him, as a proof of his truth, and of the divine authority of that religion which he preached, to cause that rock to be removed into another place. Without the slightest hesitation, Gregory accepted their challenge; and address-

ing the rock, "as if," observes Ribadeneira, "it had been a reasonable creature," commanded it to go where the priest had appointed. The retinue of priests, with their wives, servants, and children, were now at once baptized; and the Temple of Apollo became a Christian Church.

In the third century we have St. Anthony and St. Hilarion, both, but especially the former, celebrated for their contests with devils in the wilderness. Now, it so happens that instead of going to De Varasse or Simeon Metaphrastes for our accounts of these eminent men, we shall go to a saint of the fourth century, and the most learned, moreover, of the Fathers—Jerome himself. St. Anthony—for we shall take a legend out of his life—was once in danger of thinking too highly of himself; but it was revealed to him, that in the depths of the desert was one who far exceeded him in that peculiar holiness in which monkery consists,—as far even as he exceeded the rest of his order. He left his monastery, though now in his ninetieth year, and wandered forth into the desert to find this paragon of sanctity. After no small fatigue he met with a centaur, of whom, having first devoutly crossed himself, he inquired "whereabouts does the servant of God live?" The reply was more satisfactory than could have been expected, and was no sooner given than the centaur shot off with the swiftness of a bird. A little further on he meets with a satyr; and lest the reader should be incredulous, he is gravely informed that one had been pickled and sent to Antioch to be examined by the emperor. From this being did St. Anthony obtain a still more exact direction, and

soon arrived at the cave of Paul the hermit, who had been revealed to him as holier than himself. Utterly forgotten by man, this anchoret had passed nearly a century in the deepest seclusion. His only garment was a mat of palm-leaves; his only food the fruit of the palm-tree, and when this failed, bread was brought to him daily by a raven.

St. Anthony entreated to be made the companion of this holy man. Long did he wait, and earnestly did he beseech, before his prayer was granted. "You receive beasts, why repel a man? If I obtain not admission, I will die here before your doors; at least you will bury my wretched body." This supplication prevailed. The door was opened, and delightful was the converse of two persons so eminently holy. The daily bread was miraculously doubled; and the hermit at length informed St. Anthony that the time of his—the hermit's—departure was at hand. He enjoined on his friend the duty of burying him; and sent him back to his monastery to fetch the cloak of St. Athanasius. He was stopped by a difficulty which he had not foreseen; he had no spade. In this dilemma he was about—as the best resource that occurred to him—to lie down and die. But, oh! wonder of wonders! scarcely had he formed this wise resolution, when two lions, tamer than lions before or since, made their appearance, and having first wagged their tails and licked the feet of St. Anthony, forthwith dug a grave of precisely the due dimensions for the departed hermit. When their task was finished, they again licked the hands and feet of St. Anthony,—rather a severe penance for the saint, be it observed *en passant*,—

then threw back their heads, went down on their knees, and made signs that they desired his blessing! This, of course, he was too grateful to refuse; and away went the blessed beasts into the wilderness.

In the same century, Britain was not behind the most apostolic of countries; since she boasts of St. Ursula and the eleven thousand virgins; nor does it seem to have detracted materially from their sanctity, that they were on their way to be married when they suffered martyrdom. In the fifth century lived St. Augustine, St. Nicholas, and St. Patrick. St. Nicholas shall furnish us with a legend or two, and Simeon Metaphrastes shall tell them. This holy man was born at Patara, and seemed to have an intuitive perception of the fitness of fasting. For even before he was weaned, he piously abstained from his natural food on Wednesdays and Fridays; a precocity of self-denial only recorded of this great man and St. Dominic. As he grew older he took vast delight in mortifying the flesh with haircloths, ashes, and similar applications. He gave away all his patrimony, which was considerable; and was made by his uncle, though sorely against his will, the superior of a religious house. Some time after this he had occasion to make a voyage; but finding that the devil had entered the ship with a sword in his hand, menacing to kill all the seamen,—the first act of our Saint was to send him out, and furnish him with some better employment. "Go, Satan," said St. Nicholas, "and blow into the sails of our ship till we arrive at our destined haven." Satan, of course, obeyed. Indeed,

he could not help himself; and accordingly studied only how he might indulge his inclinations for mischief during this unexpected season of good works. An opportunity was not long in offering. One of the seamen standing in the rigging, just before the now invisible devil, the latter gave him so severe a puff as to dislodge him, and the consequence was, whether from the noxious character of the blast, or the violence of the fall, cannot be determined,—that the man lay lifeless upon the deck. St. Nicholas, however, was not a man to be overcome by the devil. Indeed, the devil always did get the worst of it in his contests with mortals, at least if we may believe the legends of antiquity. The man was speedily restored to life, and secured by a blessing from such accidents in future.

On the arrival of the ship at that port in the Holy Land, to which she was bound, the Saint had an intimation from Heaven that his vocation was not to the desert, but to an active life. He went in consequence of this to Myrrhæa a populous city, and there labored quietly in an obscure station among the poor; but here again he was the subject of celestial interference. An angel in a dream appeared to the bishop of that city, and commanded him to lay down his high office, not on account of any demerit of his, but merely of the superior qualifications of St. Nicholas. He was to go to the church, and wait at the door till some one should enter named Nicholas. This he did. The Saint was the first person bearing that name who entered; and he was accordingly invested with the episcopal dignity and authority. He undertook, though unwillingly, the duties of the see; and

performed them in an exemplary manner. On two occasions his miraculous gifts were the means of saving the city from destruction; once, by appearing in a vision, at a time when a famine was raging in Myrrhæa, to a corn-merchant, who immediately sailed thither and brought food; and at another time by multiplying a ship-load of corn, in imitation of Elisha. Such were the actions of St. Nicholas during his life; and few Saints were more active after their departure. To relate the number of cases in which he interfered, either by visions or dreams, or prayers, or by the efficacy of his relics, would fill a volume. One legend must suffice.

Upon the spot where once had stood a temple of Diana, St. Nicholas had built a church. The worshippers, too, had been converted by St. Nicholas from the service of that goddess; and here he was himself buried. Satan, who seems to have imagined that when once the Saint was under ground, the good he had done might be undone, took the form of a nun, and made his appearance at a sea-port town opposite the coast on which Myrrhæa was situated. In his or her hand was a vessel of oil, "oyle of hellyshe sorte of that kinde that will devour and burn both stones and water. Then cometh she to certayne of the schyppemen who were departyng from the porte of Tanais. 'I knowe that ye goe to the sepulchre of the holie Nicholas. I woulde alsoe goe, but cannott nowe. Take, therefore, this oyle fro me to brenne in the lampes as a gyfte.' Soe they toke their departure and caryed with them the oyle; thinkynge her to be a moste devoute woman. So when they had been some time at sea there arose

a greate storme and the schyppe was like to sink. Then there appeared an aged manne, verri venerable, who sayde unto them, that he was Nicholas; and also he told them of the devylish oyle; whereupon they threw it into the sea; and lo! where it falle, it kyndled a greate fire and caused a uglie stenche. Then the auncient old manne disappeared out of their sight."

These legends afford matter for much remark. They are somewhat curious instances of that spirit of adaptation which runs throughout Ecclesiastical Romance. Every good story and every indifferent story, it mattered very little which, was seized upon as lawful prey, and enrolled in the lives of the Saints with the most reckless carelessness. Not only were the heroes of antiquity despoiled of their good deeds; but the very gods were stripped of their miracles, and *rifaccimento* applied to a Saint, who not unfrequently was himself a mere creature of the imagination. The holy napkin and the holy nail were converted into St. Suaire and St. Clou; and a long string of miracles were attributed to the person thus created. But this was not all. The legend that had done for one Saint was made to do duty again for another and another; as if the whole Hagiarchy had a stock of sermons and wonderful works, in common. The story of St. Nicholas being elected at the church-door is told of several other saints. Something not very dissimilar occurs in the life of St. Ambrose. The legend of the "hellyshe oyle" bears a strong resemblance to a story told by Olaus Worminus, of an ancient King of Denmark, much anterior to the date of this legend. The incident is altered, and intro-

duced with great effect by Sir Walter Scott in his "Bridal of Triermain."

In the same century with St. Nicholas lived St. Bridget, who, herself the offspring of an illicit intercourse, took upon her to repeat the miracle which we have already related of St. Simon and St. Jude. The child, however, in this case was less discreet; for, like a wise child, he knew his own father, and pointed him out; perhaps it was necessary, as the party accused of paternity was a Bishop. St. Bridget also instituted a company of vestals to guard a fire which was miraculously fed, and to profane which was inevitably attended by miraculous punishments. Of St. Bridget, too, as well as of many other female Saints, the tale is told, that, finding her beauty a temptation both to herself and others, she prayed that it might be removed. Her prayer was granted. One of her eyes became diseased, and was productive of so much deformity that all her suitors forsook her; and no further objection was then made by her family to her entering a nunnery, a step which previously had been strongly opposed. Once professed, her eye recovered, and her loveliness became more radiant than ever.

In the sixth century, foretold by St. Patrick, appeared St. David, the tutelary saint of Wales. Of him, among other miracles, it is related, that preaching on one occasion against the Pelagian heresy and being seen but by few of his auditory, the ground suddenly rose up under him, "so that he was clearly discerned of all." Contemporary with St. David was the still more renowned St. Benedict, and some hundreds of minor saints. In the seventh century we

find St. Columba, so extensively reverenced in the north; Gregory the Great; and St. Cuthbert, the most celebrated of British saints. To him, therefore, we shall devote a little more attention than was necessary in other cases; for there never lived a saint of whom greater miracles have been reported, or in the tale of whose achievements greater faith has been reposed. Our authority, too, is that of a great and good man; no less eminent a person than the Venerable Bede. Yet the legends, related by Bede of St. Cuthbert, rival in absurdity those told of Anthony by Jerome. "While yet a child, he was," says his venerable biographer, "just like another child, fond of sport and games,"—how different to St. Nicholas!—"thus he continued till the age of eight years; when a little child, about three years old, showed him how great things he should do, and how holy a bishop he should be. Thereupon, Cuthbert, by way of further warning, was afflicted by a boil in his knee; which was shortly afterwards cured by an angel. He now went and engaged himself as a shepherd; and one night, while watching his flock, he saw the soul of St. Aidan, Bishop of Lindisfarne, borne up to heaven on the wings of angels. And he watched till the heaven opened, and received the train out of sight. This glorious revelation determined him to a monastic life; and he accordingly set out for the abbey of Melrose. On his way he abstained from food, because it happened to be Friday; and having ridden hard all day, took up his abode for the night in a forsaken cabin. Here there was neither bread for himself, nor hay for his horse; but the angels, as we shall see by-and-by, seemed to

have a standing order not to let Cuthbert starve; and accordingly we find more miracles in the commissariat department, attributed to St. Cuthbert, than to any other saint in the calendar.

In the present case, his horse pulling down some thatch for his own supper, drew out a cloth which contained a very satisfactory provision for his master. In the cloth was half a loaf, hot, and a sufficient portion of meat. It was a rather singular coincidence that on his arrival at Melrose the abbot seemed to have some intuitive perception of the point in which Cuthbert's genius lay. He sent him to a dependent monastery to purvey provisions, and to receive and entertain strangers. Here, like Abraham and Lot, he entertained angels unawares; one of whom made the Saint a characteristic present of three milk-white loaves of a most sweet odor. These loaves had, it seems, the singular property of making the eater talk about himself, his gifts, and his graces,—in excuse for which Bede pleads the example of the Apostle Paul. St. Cuthbert soon returned to Melrose, and undertook several missionary expeditions among his Pictish neighbours. On one of these excursions he and his party were weather-bound in a creek, and their provisions began to run short; but St. Cuthbert, who for these expeditions had been miraculously cured of the plague, was a person very little likely to let his companions suffer from hunger. He well knew that it formed no part of the scheme of Providence that he should perish in that way. Leading them, therefore, to a bank, he prayed for direction in these difficulties; and when their devotions were finished, told them to dig under the bank; and there they found, wrapped

in a cloth again, three pieces of dolphin's flesh, ready cut to be boiled. With this they satisfied their appetite, and then changed their prayers into praises.

The next incident in this Saint's career was, that going on a journey in company with a little boy,—the latter began to cry because there was no food. Cuthbert was accustomed to this kind of thing. "See you that eagle," said he to his young companion, as they wound along the serpentine course of a river,—"by that eagle shall our necessities be relieved." And so it happened; for that eagle, striking a fish, brought it and laid it on the ground before Cuthbert, who generously divided it,—leaving one half for the eagle; and with the remainder made a meal for himself and the child. We now find him raising the dead, healing the sick, and casting out devils; then reforming the monks of Lindisfarne; then, ejecting the devils from the little island of Farnen, where he lived a solitary life in a mud cottage. Here he obtained a spring by a miracle, in imitation of Moses and St. Benedict; was miraculously fed with bread and flesh, in imitation of Elijah and St. Paul the hermit; and the corn which he sowed was miraculously preserved from the birds. The crows, indeed, exhibited a deplorably hard and reprobate spirit; for they even attempted to tear the thatch off his cottage, probably instigated thereto by the ejected devils. Cuthbert gravely rebuked them; and they mended their manners forthwith. Nay, the venerable biographer assures us that "one came to the holy man, who, lamentably spreading her wings abroad, seemed by all signs possible to entreat pardon," which the Saint granted, and gave her leave to

return. She presently did so, bringing with her a mate, and for a present to the Saint, "a *hog's grease*," which the holy man was wont afterwards to show to the monks his brethren; and to give them part of it to *grease their boots and shoes.* In commanding the services of the crows, St. Cuthbert did as St. Benedict had done before him.

From this time, till many centuries after his death the Saint was always making use of his miraculous gifts. The very elements were subject to him, and the devils trembled at the sound of his name. He was made Bishop of Lindisfarne; but he soon relinquished this high station to enjoy once more his beloved solitude. Here he died; here he was buried, and here it was that pilgrims came to be healed of their diseases by his wonder-working relics. His shoes, greased as they were with the miraculous fat, were a sovereign cure for palsy; his cloak for dysentery. For many years he rested in peace; but when the Danes invaded England, the monks of Lindisfarne fled, taking with them the body of their canonized Bishop, as their greatest treasure. Wandering about from place to place with their Bishop Edrid at their head, and finding no opportunity of establishing themselves in England, they resolved to pass over into Ireland. Two miracles occurred during the progress of this attempt. The water that dashed over the ship became red as blood; and when they were driven back by a storm to the English coast, while they were yet about three miles distant, a book of the Gospels fell overboard. The sea immediately retired, so that the book was taken up uninjured. The wanderers at length settled with their precious

burden at Cumcacestre; but from thence, after an hundred and thirteen years, they were driven by a new invasion of the Danes. At last, while on their passage back to Lindisfarne, the body of the Saint became immovably fixed near Durham; nor could it be removed, till it was revealed that at Durham it should finally rest. This was done; a magnificent church was built, and the see removed from Lindisfarne to the city which soon sprung up about the new Cathedral.

As far as the death of St. Cuthbert, his history was written by the Venerable Bede; what follows was added by Nicholas Harpsfield, in the time of Henry the Eighth; and who declares, that he saw the yet uncorrupted body of the saint, which, by the order of that prince, was taken from the shrine and found entire, saving the end of the nose. He adds a long list of miracles done by the relics at Durham.

Thus ends the first era of Ecclesiastical Romance; which may be said to comprise the wonderful works performed by saints and martyrs, from the beginning of the first to the end of the seventh century, whenever and wherever collected and related.

CHAPTER VI.

MODERN ECCLESIASTICAL ROMANCE.

Throughout the Middle Ages the wonders of Ecclesiastical Romance remain with but little alteration. The same class of miracles, having the same tendency, and promulgated with evidently the same object, make up their staple. Here and there, as of old, we have an exotic, all the more valuable from its rarity and its incongruity with the rest, such is the beautiful tale told of St. Martin of Tours, that in one of his daily peregrinations for the purpose of seeking out and relieving the afflicted, he was accosted by a mendicant scarcely protected by his torn and scanty garment from the inclemency of the season. St. Martin, who was wrapped in a warm and ample cloak, immediately divided it into two parts, and gave half to the beggar, retaining the other for himself. In his slumbers that night the Saint was visited by a blessed vision. The Lord appeared to him, and showing him the half of the divided garment, told him that it was He who had been thus relieved, and reminded St. Martin of the import of that passage "whoso doeth it to one of the least of these my brethren, doeth it unto me." It is difficult to imagine a more exquisitely beautiful legend than this, at once appealing to the highest faculties of human nature and the loftiest phase of poetical taste. This is undoubtedly

to be reckoned as an allegory, as well as another adventure said to have befallen the same Saint, that he beheld Satan seated on a beam in a church, where he was preaching, and taking an account on a strip of parchment of all the sins of inattention committed by the congregation. The writing was small and the strip was long, but it was filled, even to the very margin, and the fiend was sorely puzzled how to take notes of the continually increasing sinfulness which he beheld, unwilling that any act of inattention should escape him, he took the parchment, one end in his claws, and the other between his teeth, and pulled in order to stretch it. In the attempt the parchment broke, and the arch-enemy gave his horned head so severe a blow against the beam above that on which he was sitting, that the church resounded again with the noise, and the Saint, unable any longer to keep his countenance, burst into a loud laugh. On being asked the cause of this apparently unseasonable cachinnation, he related what he had seen, and the result was perceptible in a more reverential and attentive demeanour at church on the part of the people.

But quitting these legends we come to a period which appears to connect the ancient romance of ecclesiastical history with the more modern wonders of Mesmerism. We allude to the miracles said to be performed at the tomb of the Abbé Paris, and others of the same class which about the same time attracted so much attention in the capital of France. That the *facts* were faithfully reported there can be no doubt; the actors were too closely watched to leave any possibility of fraud in this respect, and the

more accurate was the investigation as it assumed the character of a war between religious parties. The Abbé Paris appears to have been a sincere and worthy man, but a bigoted Jansenist. He, though brought up to fulfil the offices of the church, never thought fit to receive other orders than those of deacon, he gave up his patrimonial property, and retired into one of the most abject and squalid parts of Paris—the Faubourg St. Marceau, where he maintained himself by the labor of his hands, and divided his gains with his poorer neighbours. His austere mode of living acting on a constitution naturally feeble, accelerated his death, and his grave was visited continually by those whom he had comforted and relieved while yet living. It was no very wonderful event, that they who venerated their deceased pastor far more than the saints of the middle ages, should attribute equal efficacy to his relics. Accordingly it was not long before reports were bruited about of cures said to be performed at the tomb of this excellent man, and, at length, one somewhat more remarkable than the rest attracted in an unusual degree the public attention. It was said that a young girl born blind and deaf, had been gifted with sight and hearing at the shrine of the new saint. The Archbishop of Paris ordered that the matter should be investigated, and the result of the investigation was the discovery that the girl had never been either blind or deaf. Another case soon occurred in which a certain Abbé Becheraud claimed to have been cured of a diseased leg, and though he was unable to give any satisfactory proof that the fact was as he related it, yet he continued his assertions, and the government, in order to stop

the delusion, confined Becheraud in the prison of St. Lazare. A martyr had been all that was wanted, and this desideratum being now obtained, the persuasion spread more rapidly than ever, and scenes utterly destructive of all devotion, not to say of all decency, were now of so common occurrence, that the churchyard was closed by royal authority, and the wits of the day immediately put forth the well-known couplet:

"De par le Roi—defense à Dieu,
De faire miracle en ce lieu."

The Romish Church vaunts its unity; but, in fact, there have been as great differences in religious opinion and as acrimoniously carried on, as any which have occurred in the Protestant churches.

Gregoire, in his "History of Religious Sects," gives an account of follies quite as extravagant, and of fanaticism in societies (not to call them sects) which have arisen within the pale of Romanism, equalling in error, violence, knavery, or madness, any that have arisen in Protestantism.

The history of the Society which especially worships the "Sacré Cœur de Jesus,"[1] will be an instance in point. The *Cordicoles* was its first title; and its origin was ascribed to Thomas Goodwin, the President of Magdalen College, Oxford, under Cromwell. This fierce English puritan was considered the author of a great superstition in the Romish Church from a tract which he published, entitled, "The Heart of

[1] The volumes in which the history of the *Cordicoles* is contained, and also the "*Revelations de la sœur Nativité*," are now extremely rare, the author of this work has not been able to obtain a sight of them, and the account here given, is derived from some of the earlier numbers of the "Quarterly Review," where a much fuller account will be found than the space here allotted would allow.

Christ in Heaven towards Sinners upon Earth." But M. Gregoire does not agree in this opinion, he declares that all Goodwin says is, that as our Saviour has taken upon himself the human form, his heart is susceptible of those affections which have nought to do with sin and infirmity. It is said the Jesuit P. La Colombière, chaplain and confessor to the Duchess of York, discovered in London a sect, whose devotions were addressed to the Heart of Jesus; this was under the spiritual direction of Goodwin; and La Colombière, having seen their pastor and learnt from him his own ideas on the subject, transported these into France, and it may be probable, after all, for the fanatics of that time approached as nearly to the Jesuits in some other points, as they did in the theory and practice of deposing monarchs and depriving them of life. The Rosary, the Scapulary, and the Agnus Dei were toys of ancient date; these bethought themselves of bringing the heart into vogue; and hoped to make it as popular and useful, at least such was the idea of Father La Corbière, and he was ably assisted by an inspired nun, called Marguerite Marie Alacoque, of the order of Visitandines; this woman asserted that our Saviour had appeared to her when she was engaged in her devotions, and showing her his heart, he said that as it had exhausted itself in every proof of love for mankind, it was his desire that a certain day should be set apart for its worship, charging her to address herself to Father La Corbière, his faithful servant, and order him to do his utmost to establish this act of devotion. She also assured him that the Saviour *expected a great deal from the Jesuits.*

But at the close of the seventeenth century so flagitious an imposture could not be so daringly carried on as in darker ages. They did not publish the revelations of this nun until both herself and her confessor were dead, as detection was not then possible, and it was pretended that the account was found among his papers.

The legend is a composition of absurdity and monkish deceit. In one of her colloquies with the Saviour, he asked her to give him her heart, and with her consent, he extracted it from her side, put it in his own, and then replaced it. From that hour she suffered continual pains in her side, and was told to be bled when the pain was too violent, so she was bled on the first Friday in every month till she died, being a hundred and ninety-two times. After this, the legend proceeds to recount a promise of marriage with the Saviour, the betrothal, and the espousal. But the imposture did not flourish; the Bishop of Soissons, who in 1729 published the life of this nun, found it necessary to withdraw the work from sale, so great was the indignation it excited, and an Italian translation was instantly suppressed by Pope Ganganelli. However, the devotion it was designed to introduce prevailed, being approved at Rome by the Congregation of Rites, and Pope Clement XIII. authorised the Festival of the Heart of Jesus, indeed, it became quite a rage, and while the Court of Rome vainly represented this new worship as purely spiritual, the language of the devotees was carnal in the extreme.

This abuse gave rise to another, for they thought that the heart of the Virgin Mary ought to be wor-

shipped in like manner, as being after God's own heart, and one with the heart of Christ; nay, a Friar Minim, in one of his Sermons, to recommend this devotion, said that the foolish virgins could not enter when they knocked at the gate, because they exclaimed, "Lord! Lord!" whereas had they cried, "Lady! Lady!" they would immediately have been admitted.

And thus have superstitions arisen in the Christian world, from the abuse of terms, and mere types have degenerated into objects of idolatry, though Rome has become more cautious in encouraging such things than in former times, and now exposes frauds which, ages ago, would have been sanctioned by the policy of the Church. In distant ages some advantages would have been obtained from the Society of Victims, who had this connection with the *Cordicoles*, that they wore silver medallions representing the hearts of the Saviour and the Virgin. This application of the word Victim had been introduced by the foundress of the perpetual worshippers of the most Holy Sacrament of the altar, an order of nuns which rapidly gained ground in France, towards the end of the seventeenth century. The nuns, in turn, each acted as the Victim, *reparatrice* of the day; then she secluded herself from the hours of matins, and when they went to the refectory, came the last with a rope round her neck and a torch in her hand; when they were seated at table she reminded them of their duties as victims in the place of their Saviour, and then went back to the choir, still fasting, and staid there till after vespers, as a lamb set apart for sacrifice.

There were two persons in France who distinguished themselves at that time by their religious zeal, — Mademoiselle Brohon, a girl of eighteen, whose attractions and talents gained considerable notice at Paris. She had written some novels, but her life having been saved, as she believed, by a miracle, she repented of having written them, and devoted her pen to religious subjects, which productions were published anonymously by her admirers; the language is pure and well chosen, but they are a kind of romance, embodying the dreams of her wild imagination; but they displayed talent, and certainly seduced many. She required that a college should be established, called the College of Victims, consisting of six men and six women: she affirmed that our Saviour had Himself condescended to be her Confessor, and chosen her as the institutrice of this new order, saying to her, "Seek me no longer upon the Cross; I yield that place to thee: I shall no more be crucified, but my victims shall be crucified for me!"

There were many other things too blasphemous to be brought forward here; but she said the honour of beginning this mission was given to the female sex for three reasons. First, as a mark of our Lord's affection for his blessed Mother; secondly, to reward the fidelity shown to him by women during his life and sufferings; and thirdly, to humble men and make them jealous of women, as the weaker vessel. She fixed twelve for the number of Victims, in imitation of the twelve Apostles. She adjured Louis XV. to make Mademoiselle Victoire one of the society, and prophesied innumerable evils to France,

unless this society were allowed to flourish there; heavy calamities were to fall upon the capital, the clergy to be abased, the provinces lost, and a foreign prince would ravage and subjugate the country, and when all was fulfilled the Victims would themselves form the sole body of the Church in the reign of the Redeemer, while their presidents were to be Enoch and Elias.

This prediction of calamity to France gained credit for these dreams of her imagination during the terrible progress of the Revolution.

In 1779, Mademoiselle Labrousse, another unmarried woman, as madly fanatic as Mademoiselle Brohon, began to prophesy also, and when the horrors of the Revolution advanced, believed that her prediction were thus fulfilled. It was her idea also, that the Lord would select Victims most pleasing to Himself, that the actual ecclesiastical system should be set aside to make way for two grand Societies, male and female, to take its place; and she took the trouble of going to Rome to tell the Pope that his downfall was near. In return she was shut up in the Castle of St. Angelo, and liked her abode so well that when the Directory required her liberation she chose to remain where she was; but at length she returned to Paris, and Gregoire affirms that both these crazy female fanatics had in his day still followers in that city, and those not among the uninformed and vulgar.

Then there is another sect, called the *Convulsionnaires*, which, till of late, counted some members in Paris, Lyons, and different parts of France. Their origin was connected with the well-known ques-

tion of Jansenism, which occupied the general attention at the beginning of the eighteenth century. It was said during the persecution brought upon Port Royal, that miracles were performed in favour of the persecuted. One of the most wonderful of these miracles was the cure of a *fistula lachrymalis*, which was healed on the patient's kissing a thorn from the holy crown, in full faith of its healing power; now this was so strongly attested that the Archbishop of Paris admitted it, though he was in opposition to Port Royal; and even the court believed, who would gladly have discovered fraud in that community which they would destroy; but in consequence the proceedings against Port Royal were stayed for a time, and Pascal, on whose niece the miracle was wrought, cited it triumphantly and energetically, and his great name in this case carries with it high authority. For, though the able "Lettres Provinciales" are exceedingly disingenuous, and the writer might well be suspected of acting unfairly, where the interests of his party were concerned, yet on the other the facts of the case were well attested.

Mademoiselle Perrier was the young lady in question. She was a child in her eleventh year, and a scholar residing in the monastery of Port Royal. For three years and a half she had been afflicted with a *fistula lachrymalis*. The adjacent bones had become carious, and the most loathsome ulcers disfigured her countenance. All remedies had been tried in vain: the medical faculty had exhausted their resources. One desperate experiment remained —it was the actual cautery. For this the day was appointed, and her father set out on a journey to be

present at the operation. M. de la Potherie, who was a Parisian ecclesiastic, and an assiduous collector of relics, had possessed himself of one of the thorns composing the crown of which mention is made in the Evangelists. Great had been the curiosity of the various convents to see it, and the ladies of Port Royal had earnestly solicited that privilege. Accordingly, on the 24th of March, in the year 1656, the day of the week being Friday, and the week the third in Lent, a solemn procession of nuns, novices, and scholars, moved along the choir of the monastic church, chanting appropriate hymns, and each one, in her turn, kissing the holy relic. When the turn of Mademoiselle Perrier arrived, she, by the advice of the schoolmistress, touched her diseased eye with the thorn, and the malady disappeared! The cure was instantaneous and complete. So strict, however, was the silence of the abbey, especially in Lent, that, except to the companion who shared her chamber, Mademoiselle Perrier did not at first divulge the miracle. On the following day the surgeon appeared with his instruments. The afflicted father was present; exhortations to patience were delivered; every preparation was complete; when the astonished operator for the first time perceived that every symptom of the disease had disappeared. All Paris rang with the story. It reached the ears of the queen-mother. By her command, M. Felix, the principal surgeon to the king, investigated and confirmed the narrative. The royal conscience was touched. Who but must be moved with such an attestation from on high, of the innocence of a monastery divinely selected as the theatre of so great a miracle? Anne of Austria

recalled her lieutenant. Again the recluses returned to their hermitages; the busy hum of schoolboys was heard once more at Port Royal; and in his ancient retreat Arnauld was permitted to resume his unremitting labours.[1]

Nothing, unless it be the alleged miracle itself, can be more improbable, than that a man gifted with such abilities should have ventured upon a fraud likely to be closely scrutinized and detected. But the sincerity of his opinion is proved by his austerity of life after his conversion, and it was this very circumstance which led to it: from that time he used the device of a crown of thorns for his seal, and the motto was *Scio cui credidi*. The effect of this circumstance, which is one of those equally difficult to view as true or untrue, or to account for, paved the way for the surprising exhibitions which ensued at the death of the Deacon Paris.

To that shrine other patients, besides those whom we have named, came in rapid succession to deceive and be themselves deceived. One woman went to have a short leg elongated by dancing upon the grave, and it was calculated that by continuing this same exercise for fifty-four years the cure would be perfected. A man whose eye had received a blow applied the remedy prescribed by the apothecary with a fragment of the Deacon's shirt, and, of course, the cure was ascribed to the relic. The churchyard became a scene of disgusting extravagance: long-robed magistrates, men and women of quality, and even doctors of the Sorbonne, might be seen mixed with the lowest rabble, really admiring and credulous spectators, while

[1] Edinburgh Review, vol. lxxii. p. 338. [July, 1841.]

charlatans and dupes exhibited themselves on his tomb in all the contortions of real or pretended convulsive movements. In addition to folly and fanaticism, which are always contagious enough, there was a secret aid to this moral endemic; for the Deacon had been staunch in the cause of Jansenism, and the Jansenists, like the Jesuits, wished to promote any delusion which was in their own favor.

At last government, as we have seen, shut up the cemetery; but though this might have done good in the earlier stage of the mania, it had now been too long delayed, for even earth from the churchyard, and water from the well, of which the Deacon used to drink, were now reported to operate miraculous cures. The prisons were filled with persons who, defying the police, persisted in presenting themselves at the cemetery, and now infinitely worse extravagances were committed in private houses. That which had begun in enthusiasm, had now passed into the hands of persons in whom it was difficult to say which predominated, madness or villany. It was no longer sufficient for the *convulsionnaires* to implore the aid of the blessed Deacon, and expect relief by means of convulsions produced by their fervent devotion; but they now required the aid of human succour to benefit by his miraculous assistance. These succours were administered by men, and consisted of blows with powerful weapons, such as a stick, a stone, a hammer, or even a poker and a sword. A woman would lie down and be threshed like a bundle of wheat, while another would stand on her head, and another forming a half-circle, by bending her body back, remained in that painful position while a heavy

stone, fastened to a pulley, was repeatedly let fall upon her; and another of these mad devotees would have a plank placed across her, she lying on her back, and supporting the weight of as many men as could stand upon the plank.

These disgusting practices were now reduced to a system—they had the great and the little succours—and in the former was classed the exercise of the spit. It is asserted that one woman was actually fastened to a spit, with a pullet tied on behind her, and a brother, as they called the male assistants, kept turning the spit before a fierce fire, until the bird was thoroughly roasted. That such a thing is possible, is shown by those who have displayed their art in England; but the marvel is that any female could be so lost to all womanly feeling. But even the best and indubitable accounts of all these self-inflictions could hardly make us credit the fact that women pressed forward to undergo crucifixion in these horrible displays of fanaticism and impiety, were it not confirmed beyond any possibility of doubt. And we read in Baron Grimm's Memoirs, a description of these horrible exhibitions, from notes taken on the spot, by M. de Condamine and M. de Gustel.

Sister Rachel and Sister Felicité, both between thirty and forty years of age, being moved in spirit to offer the lively image of the passion of our Saviour, suffered themselves to be nailed through their hands and feet to two wooden crosses, and remained thus for more than three hours. It was apparent that they endured great agony, especially when the nails were driven in, and again when they were taken out, which occasioned shrinking of the muscles, and writhing,

though every indication of torture over which the mind had control, was suppressed with Indian fortitude. Not only so, but to aid the delusion of those who admired them, and the deception of their spiritual directors, who affirmed that they felt exquisite delight: they sometimes pretended to slumber, as if in a trance of beatitude. When they were taken down, the wounds, which bled profusely, were washed and bandaged, and that done, the Sisters Rachel and Felicité sat down quietly to eat in the midst of those assembled there. Fraud in all this there was not, or deception on the part of the women, otherwise than in encouraging the belief that they felt pleasure instead of pain, while suspended. They were fanatics, and to be pitied, for they were guided by consummate deceivers. Could any fraud have been suspected in such a case, the second exhibition put its reality beyond suspicion. In this also two women were crucified, named Sisters Françoise and Marie. The nails were examined by M. de Condamine, both when driven in and taken out; these were rough and square, more than three inches long, and entered the wood of the cross at least half-an-inch. Sister Marie could not hide the excruciating pain she felt when the nails were driven in, and within an hour cried out to be taken down, for she could no longer endure it: being unfastened, they carried her away senseless, to the great confusion of those associated with her. Sister Françoise being more strongly constituted, remained attached to the cross for more than three hours, though its position was frequently changed. This same woman had declared that she had received a Divine command to have her gown burnt off her

back on that day, and was assured that she should receive much spiritual comfort from the operation. The directors, unless indeed they were as mad as herself, must have supposed that she had suitably prepared herself for the occasion, and she was set on fire accordingly; but on her part there was no intended fraud; it was all fanatical insanity, and against this ordeal no mental illusion could fortify her; she shrieked for help, was deluged with water, and carried away half scorched and half drowned, extremely ashamed, and sufficiently punished for her folly.

We have already seen that miracles were generally adapted to favour some peculiar doctrine which was, for the most part, only capable of being so supported. In the earlier ages of the Church this might be intelligible enough, but it becomes strange indeed when we find it adopted almost in our own days. The "Revelations of Sister Nativité" will, however, furnish us with such an instance.

Jeanne le Royer, as she was called before entering a nunnery, was born at a small village named Beaulot, within a short distance of Fougères. Her parents were humble, so much so, that, upon the death of her father, which happened when she was about sixteen, she was obliged to support her mother by her labour, and upon the death of her remaining parent, which took place shortly afterwards, was left entirely destitute. Her person was interesting and her health good; and having from an early age an inclination for a religious life, she passed through the dangers and temptations of youth uninjured. Her wish and the continued subject, as we are told, of her petitions

to the Virgin was to enter some convent in a menial capacity, that she might be the better able to preserve herself from the world and be in a sure path to heaven. There are in Roman Catholic Countries houses named Houses of Retreat, for the reception of any who wish to enter upon a course of spiritual training, under the guidance of a confessor, more rigorous than can be done in a private house. Jeanne, being informed that a house of this description was being opened near Fougères, applied for admittance; and, notwithstanding a great opposition made by some of its inmates, was received without a dowry, and, upon taking the usual vows, received the name of Sister Nativité. She now entered into with zeal the duties of her new life, frequently adding to the rigor of the usual rules and observances, by the imposition of voluntary humiliations and denials. Sometimes she laid nettles in her bed, and on one occasion was found to have mingled gall with her beverage in order to render it unpalatable.

She soon made some extraordinary disclosures respecting revelations vouchsafed to her concerning the fate of the Universal Church; but frightening her director by some predictions about that of France being shaken and her pillars thrown down, he declared she was either a dupe to her imagination or in danger of heresy, and the sister, alarmed at this, prevailed upon him to burn his notes of what she had said. This did not, however, preserve her from persecution: she was exposed to many mortifications from the nuns, who regarded her as either a hypocrite or a visionary. Bodily sufferings and the seeming abandonment of heaven were now added to these

trials. An enormous tumor arose in her knee, and being removed by an operation, it left a cancerous sore and deprived her of the use of the limb. Having, however, prevailed upon her director to say in her behalf two masses, one in honor of our Lord's Passion and the other of the Grief of the Virgin, and upon the nuns to perform a "novene" for her, during the "novene" she was miraculously healed.

Thirty years passed by. She became convinced that she had not been deceived by her imagination.

In the record of her Revelations, Sister Nativité gives an account of the end of the world, introducing it with the statement that she was so terrified by the thought of having to repeat what she had witnessed, that a command from the Almighty was required to make her take courage. No sooner were all dead, than a confused noise, an universal complaint from all inanimate beings was heard, in an eloquent but dreadful language. The sun, the moon, the stars, and the earth, each in turn lifted up its voice, denouncing and calling for vengeance upon those who had abused them, and sullied them by committing crimes in their presence; all nature took up the cry, and called for justice on the guilty race. An Almighty voice went forth, which declared that the time had arrived when a new heaven and earth should be made, and that it should be done in the twinkling of an eye. Immediately fire issued from the heaven, and consumed and purified everything, so that earth and air were renovated and no impurity remained. She now had a view of purgatory, when she saw a multitude of souls plunged in the fire. Some suffered tortnre as painful as that of the lost,

save that they had not prospect of eternal suffering. The first alleviation of their pain was the announcement that their pain would at one time have an end, which was imparted when God was softened either by the length of their purgation or the suffrages of the church. Others there were who were there for smaller sins, and even imperfections; all that had fallen short in zeal or perseverance was there to be made up by suffering. Towards the close of the world the shortness of the time is to be counterbalanced by the intensity of the suffering; the angels, however, are to comfort them by explaining the causes, and when the signal for the resurrection is given, angels will conduct the now purified souls to join those of the faithful who have just expired, and others will take charge of the lifeless bodies that remain in Eden.

In the new heaven the sun and stars far surpassed the lustre of this present one; and the earth was transparent, resembling crystal, but without its hardness. All things were renewed save the bodies of the reprobate, which were changed so as to add to their misery. An innumerable number of angels flew to the corners of the earth, and with their trumpets sounded the signal for the resurrection. When the reunion of body and soul had taken place, she saw the blessed stand up radiant with youth and beauty, and gloried, as Christ in his resurrection; for their's is but an emanation of his; a stream of enjoyment flows in through all their senses, and the principle of immortality is for ever fed by the juice which circulates within them.

The sheep had already been arranged separately in three flocks. One of those who had been the most

earnest followers of Christ, are with him in the heavens, attend him in his triumph, and re-descend upon the earth with him. The next are ranged in the sky; they make ready the way, and adorn it with the triumphal arches, strewing flowers along the path, and raising songs of victory. The last with rejoicing, not unmingled with fear, remain upon the earth, waiting for his expected advent.

On the other hand, how dreadful is the spectacle. Hell vomits forth its victims; the devils also come with them; a reunion is by force effected between the souls and their bodies, which being saturated with all kinds of disease and pain, is a hell for even the damned to endure. The Almighty then opens the portals of eternity, and Time expires. The cross is reflected with a dazzling brilliancy in the sky. The Judge appears on his throne, resting on a cloud, from which issue thunders and lightnings. It stops at about thirty feet from the earth, and is surrounded by the whole host of heaven. About the judgment seat are arranged thrones, upon which seat themselves the apostles and all the ministers of Christ through all ages. The only other person seated is the Virgin Mary, who is, as the mother of the Redeemer, acknowledged the queen of the universe. The Book of Conscience is opened; Christ tells his ministers they are now to sit in judgment with him upon their enemies, and demands what punishment is due to these, and what they will have him to do. They, rising from their thrones, exclaim with an unanimous voice, "O Lord, our God, we demand justice and vengeance upon these wretches who have outraged thee?" The spirits of the just cry Amen; and all

nature re-echoed the terrible cry of justice and vengeance; let the wicked be confounded for ever.

As might well be supposed, Demoniacal possession occupied no small share in the thoughts of those whose views were like those just mentioned. The annals of early monkery were ransacked to find parallel cases to those at the time we speak of of common occurrence.

The Devil is said to have entered into possessed persons in different ways. St. Gregory tells of his having seated himself upon a salad, and being swallowed with it. At another time he flew down the throat of a deacon, in the shape of a bat, because he refused to believe in the miracles of St. Virgilius. The manner of their expulsion was as varied as that of their entrance. We will mention a case or two. St. Appianus cured a woman who had found no assistance, even at Rome, and she vomited the evil spirit in smoke and blood. Relics possessed great efficacy, those of St. Hidulphus, Bishop of Triero, had even greater than praying or crossing; the possessed were generally cured by them "*a quocumque spiritu vexabantur*," for many of the spirits were of a very obstinate temper. Once a peasant was possessed by so powerful a demon that he withstood all attempts to exorcise him. He was present at mass, even joined in the service, was not scared at the sight of the cross, and, although plunged in a vessel filled with *aqua exorcitata*, which generally possessed great efficacy in such cases, it was all without effect. The Monk who occupied the confessional, began to read the Gospel of St. John, which was usually of great potency, but the Devil told him to look for

something better than that, for he knew the gospel and its mystery better than he did. The Monk then fetched the little shrine, which contained the holy relics, out of the church, upon which the Devil cried out, "Away with my enemy, away!" This encouraged the Monk, and he put the casket upon the peasant's head. "Ah!" screamed the spirit, "Miserable wretch that I am; take it away, I beseech you." The Monk now continued with more vehement conjurations, and the fiend exclaimed with increased energy, "Away with my enemies!" Being asked, "Who are they?" He replied, "St. Laurentius and St. Stephanus, for I must now go out through their merits." He then came out of the man's mouth in the form of a scarabeus, crawled slowly to the church door, and then flew away into the air.

One of the most remarkable of fanatics connected with the history of monachism was Dominic, named the Cuirassier, from an iron cuirass which he always wore next his skin, and which he never removed but to exchange when out for another. He was intended for the priesthood, but fancying he had committed simony, by presenting the bishop who ordained him a furred robe, he determined to do penance for the crime as long as he lived. He entered the Congregation of Santa Croce de Fonte Avellana, the Order whose discipline was the most severe of any produced by reforming the system of Saint Benedict. The Monks never spoke, save on Sundays, for a short period, and then only on spiritual things; their fare was bread and water during five days of the week; they were barefooted;

and every day, after service, they flogged one another. The belief of the virtue of this exercise, not only as a means of propitiating heaven, but also of the actual value of the stripes themselves, deserves explanation. The price they were valued at in the treasury of good works was settled with the greatest minuteness. Mortal sins, say the Romanists, make a man liable to eternal punishment; but if he repents and confesses, it is commuted for temporal; the time, however, of this has not been revealed. The Popes have, however, granted indulgencies, remitting some a portion, and others the whole term of purgatory. The Congregation of Fonte Avellana settled that thirty psalms, with one hundred lashes to each psalm, were equivalent to one year of purgatory; the whole psalter and fifteen thousand lashes, five years, and so on in proportion, and if the scale was not formerly approved, it was sanctioned by the Popes.

Dominic tasked himself at two psalters and thirty thousand lashes every day, making three thousand six hundred and fifty years of purgatory redeemed every year. In Lent, however, he imposed upon himself an additional year, and then he used to recite two psalters and a half, and inflict thirty-four thousand five hundred lashes. Even this did not content him. He continued to macerate himself for the benefit of his fellow-men, for of course all the merits above those required for his own redemption from purgatory went into the treasury of the Church. During another Lent he imposed a thousand years, and St. Pietro Domiano affirms, that in addition to this regular task, he recited, during these forty days, the psalter two hundred times, and inflicted three mil-

lions of lashes, using during the recitation a scourge in each hand. Once he so far outdid himself that, beginning in the evening, he continued for twenty-four hours, and went through the psalter twelve times, and then as far as the thirty-second Psalm, making one hundred and eighty-three thousand stripes, and remitting sixty-one years, twelve days, and a fraction. The question naturally arises in the reader's mind, whether Dominic wore his cuirass all the while? Damiano says that he stripped himself. What, then, becomes of the assertion, that the cuirass was never taken off till worn out?

Nearly all relics seem to have been endowed with the power of healing and working miracles: and even the oil used in the church has been known to cure the sick, especially in fevers. Upon one occasion it restored sight to the blind. Even simpler remedies than these were not without effect. A story is related of Bishop Fortunatus, that, during the war of the Goths, the Goth refused to let two boys, whom he had taken prisoners, be ransomed; the Bishop told him he would repent this refusal. As the barbarian rode on he passed a church dedicated to Saint Peter, the horse stumbled, and he fell, breaking his hip-bone, so that the bone was divided into two parts. This convinced him of his error, and he immediately returned the boys to the Bishop, who gave to his deacon some consecrated water to pour over the body of the patient. This immediately had the desired effect, for no sooner did the consecrated water touch the body of the Goth than the fracture was healed, and he continued his journey as if no such accident had befallen him. This water

was perhaps of the same kind as that which was once used instead of oil, when there happened to be a deficiency, and which burned quite as well. Another tale is also told of the virtue of a buskin, which the freedman of St. Honoratus used always to carry in his bosom. He was met one day whilst riding by a woman bearing the lifeless body of her son in her arms, who, recognising him as a servant of God, implored his relief, and would not permit him to continue his journey until he granted her request. He dismounted, laid the buskin upon the child, and it was restored to life.

A work published in 1796 [1] gives a very curious account of some Miracles, which were said to have taken place in Italy during the French occupation of that country ;—

"The Virgin Mary, who is the patroness of Ancona, opened her eyes repeatedly, and the miracle took place not only upon this picture, but also on others in Italy at the same time. Three eminent painters were called to attest to this miracle, and greatly to their wonder, find that the painted sockets in the picture were occupied by sensible and natural eyes. Three *fleur-de-lis* suspended around the painting of the Virgin, which had withered from the length of time they had been there, now budded afresh suddenly. Upon the annunciation of this prodigy, a miracle still greater was to take place. Nor were conversions wanted, for six Jews, a Turk, and an Englishman joined the Church. Other saints besides the Virgin had it in their power to work miracles. At Viterbo, St. Rose was covered with

[1] Miraculous Events established by Authentic Letters from Italy.

an abundant perspiration. An illuminated cross. surmounted by three *fleur-de-lis*, was observed to rest on the holy chapel of Loretto, near Mandolo; nor could this be the effect of the imagination, for Mr. Stephen Green, a convert to Rome, in giving the relation of the wonder to Dr. Milner, states that it continued for twelve days; therefore all were able to examine it with the utmost circumspection."

An examination of the above account was afterwards published by the Rev. John Berrington, a Roman Catholic priest, in which he examines into the pretended miracles and detects their fallacy. They originated from superstition, were fostered by the priesthood, and the painters were hired to believe in the reality of the prodigy. The astonishing renovation of the lilies was a trick of a wag upon his fellow-citizens. The appearance in the air had political allusion to France. The conversions arose from other causes, and what was the miracle which was to take place is not known.

CHAPTER VII.

MESMERIC WONDERS.

The style of some of the revelations made in the last chapter will remind the reader of the most romantic passages in the history of Mesmerism; and as the next volume will commence with an account of that extraordinary agency, and of the wonders wrought by, and attributed to it, so the present may well close with a narrative given to the world by M. Alexander Dumas, which seems to hang between history and fable, and may, perchance, partake of the nature of both.

The experiments of M. Dupotet were the means of convincing Dr. Elliotson of the truth of Mesmerism; another convert, through the same means, was the gentleman just named, and he relates an instance of clairvoyance attested by himself on the part of the celebrated Alexis.

In the case in question M. Dumas states himself to have been the operator. The friend on whom he relied for that purpose, M. Marcillet, being at that time absent, and the "*mental travelling*" related is the more interesting, as having been performed at the request, and in the presence of, M. Lesseps.

A very large party was assembled at the house of M. Dumas, near Paris, and as his guests knew that

he interested himself in the exhibitions of M. Marcillet, with a young man named Alexis, the conversation turned upon the subject of Magnetism, and some persons present expressed a wish to see Alexis. This M. Dumas told them was impossible at that time, as the youth had requested him to permit him to perform a part at the theatre of St. Germain that very evening. However, not long after they saw Alexis in the garden. They invited Alexis to join the company, and some one asked him to exhibit some proofs of his extraordinary powers. The youth replied, that he would do so most willingly could any present put him into a magnetic sleep. A friend whispered to M. Dumas, that he had better try and perform this; but Dumas replied, "that although he knew very well how to send people to sleep at the theatres with his plays, and in the reading-rooms with his novels, he knew not the art of magnetising them to sleep." But his friend observed that by the force of his will alone, he could magnetise the youth, he had only to say to himself, "I wish to put Alexis to sleep" to effect it. After a little more conversation concerning this point, Dumas folded his arms and, concentrating all the might of his will, looked at Alexis, saying to himself, "I will have him sleep." Alexis shook as though with terror, and fell down on the sofa—uttering a shrill cry; he was agitated by a nervous tremor, and his eyes rolled. Dumas was alarmed, and took his hand—Alexis recognised him, and exclaimed, "Ah! never do such a thing again without forewarning me—it might kill me." Dumas asked him what his sensations were—he replied, "a severe nervous shock, but you may calm

it by taking away the fluid which oppresses my stomach" (q. *chest?*).

"How can that be done?"—"You must drive it back with both hands."

Dumas succeeded in doing this, and Alexis then replied to several questions which were asked him, his eyes being bandaged previously; but all present were amazed, and while this was passing, M. Dumas was told that some one down stairs wished to speak to him—he left the room and found that it was his old friend the Abbé Villette, chaplain of the School of St. Cyr. They went up stairs together, the Abbé was in plain clothes, and had nothing in his external appearance to show that he was of the clergy. Dumas placed the Abbé's hand in that of Alexis, and asked,—

"Can you tell me who and what this gentleman is?"—"Yes, for he has faith, and is, moreover, an excellent Christian."

"Well, but what is his profession?"—"He is a doctor."

"Ah! there you are wrong, Alexis."—"Oh! I know what you mean—but there are doctors of the body, and doctors of the soul. This gentleman is a physician of the soul—he is a priest."

They then asked Alexis where the gentleman performed his duties, and in reply, he minutely described the School of St. Cyr, and also the pupils, and the number of them. Being pressed to state the name of the building, he said the College of St. Cyr. They then made a variety of experiments, such as requesting him to describe persons far from them, and to read papers so carefully enveloped that it was

impossible for the eye to see them, and these experiments were all accompanied by satisfactory results. At length they asked Alexis if he would travel in his sleep, and where he would like to go? he answered, the place was quite indifferent to him; thereupon M. Dumas beckoned to M. Lesseps, and that gentleman went to him.

"We are going yonder," cried Dumas—now by "yonder," in his mind and in that of M. Lesseps, was meant Tunis, where M. Lesseps had lived twenty years, and giving his hand to Alexis, he said, "let us start."

"Ah!" cried Alexis, "we are now in a sea-port—we embark—oh!—we are going to Africa, it seems—it is hot."

"Yes, we are in the roadstead, do you see it?"—"Clearly; the shape is that of a horse-shoe, and a Cape at the right—it is neither Algiers nor Bona—it is a town, but I do not know its name."

"What do you see?"—"Something resembling a port on the right, and a town to the left—now we are on a canal, and here is a bridge—let us stoop."

Dumas and a friend looked at each other, for the arches of the bridge, under which Alexis had requested them to stoop, were so very low, that when he and M. Boulanger went through them once, they were nearly killed.

"You are right, Alexis," cried Boulanger, Lesseps, and Dumas: "let us advance."—The youth then said, "I thought we were arrived, but we re-embark,—the town is still three or four leagues distant. Ah! now we have gained it."

"Shall we go into the town or walk about the

environs?" said M. Lesseps.—"Just as you will," replied Alexis.

"To the Bardo," whispered Dumas to M. Lesseps, and he made a sign that he was leading Alexis thither. The Bardo is the palace of the Bey.

"Let us leave the town to the right and continue our walk," said M. Lesseps.—"Oh!" cried Alexis, "how dusty it is! we have walked a league, or a league and a half, and now it appears we are passing under an archway. I can see a monument: what singular architecture! one might say it was a large tomb" (now it is well known that Turkish palaces do look very like tombs).

"Let us go in," said M. Lesseps.—"I cannot, because of a black sentinel who prevents our passing."

"Tell him you are with me," replied M. Lesseps. —"He moves away, and now we are in the court—going up several steps. Where next must I go?"—

"To the Reception Hall."—"I am in it."

"Describe it."—"There are arcades, and it is sculptured like the Arabian Room of M. Dumas, only in several parts the sculpture is painted."

"Well, lift your eyes to the ceiling—what do you perceive?"—"A sculptured ceiling, of wood apparently."

"Is it painted?"—"Yes."

"Of what colour."—"Red and blue."

"Do you not see something remarkable?"—"Yes, I do, there are stripes of gold, which run from the centre, extending in all directions."—"That is it, it is so," said M. Lesseps, and a more exact description of the Port of Tunis, the Bay of Goletta, and the Reception Hall cannot possibly be given.

It is needless to say that many readers will put this down in the same category with the Count of Monte Christo, and add it to the list of Dumas's romances; but M. Lesseps is no romance writer, and it is hardly likely that his name would be introduced into such a narrative, unless it had at least some foundation in fact.

In the "Critical History of Superstitious Practices," Père Lebrun cites a letter from Hüygens to the Abbé Marsenne, bearing date November 26th, 1640, in which he states, that there was a prisoner at Antwerp who possessed the faculty of seeing through stuffs and all kinds of clothing, if only they were not red. Several charitable women came to him in his prison, intending to comfort him in his misfortune, but while they were discoursing very piously, he laughed, and on being asked the cause of this rude behaviour, he replied, without reserve, "Because one of your party is without under-clothing." Had this lady been fortunately clothed in a red cloak, she would not have been thus disconcerted. Debrio, in his "Disquisitiones Magicæ," edition of Mayence, 1606, says, there is a class of men in Spain who are called Zahuris. When he was staying at Madrid in 1575, a boy of that kind was there. These persons were said to be able to spy out what was concealed in the earth, subterraneous waters, metals, hidden treasure, or dead bodies. The thing was generally known, and its possibility believed in, not only by poets but philosophers.

We quote the following concerning a lady from the "Mercure de France," of 1728;—"She per-

ceives what is hid in the earth, distinguishing stones, sand, springs, to the depth of thirty or forty fathoms. Into the human body she cannot see, except when it is unclothed, but when the body is naked, she discerns the heart, the stomach, and other viscera, is aware of abscesses, if such there be, and detects the seeds of disease lurking in the juices.

APPENDIX.

In the Chapters on Magic, mention is made of the art of making gems, and more will be said on the subject under the title of Alchemy. In modern days gems *have* been made by means of electricity, and the following statement by Andrew Crosse, Esq., of Broomfield, Somerset, will show how far he had succeeded twelve years ago; he has since prosecuted his experiments with increased success:—

Broomfield, March 23rd, 1837.

In the neighbourhood of this place is Holwell cavern, situate in a limestone rock, the roof of which is partially lined with arragonite and carbonate of lime in crystals of great beauty. The water which percolates the roof has been found to hold, in solution, about ten grains of carbonate of lime and a small quantity of sulphate of lime in each pint. Having had an idea, for upwards of twenty years, that all minerals were formed by long continued electrical action of low intensity, I procured some of this water, and filled a wine-glass with it, and subjected it to the action of two hundred pairs of five-inch single plates in porcelain troughs, the cells of which I filled with common water. The electric fluid was passed through the water by platina wires. For nine days no alteration took place, but on the tenth day I plainly perceived, by means of a lens, rhomboidal crystals of, what proved to be carbonate, of lime, surrounding the negative wire, whilst no change took place at the positive, except the separation of oxygen gas and some sulphuric acid. In the course of three or four weeks

the negative wire was completely encrusted with similar crystals, but perfectly transparent and refracting the prismatic colors. These crystals were about the size of the head of a small pin. I performed this experiment a few days after Christmas, 1835.

Having an idea that it would answer better in the dark, I repeated the same with a water-battery of thirty-nine pairs of two-inch plates, passing the electric fluid through a glass vessel of the cavern water, containing a pint and a quarter. The negative platina wire was coiled round a piece of limestone. This apparatus I placed in my cellar. At the end of six days the crystals made their appearance at the negative pole, and at the expiration of six weeks all the crystallizable matter was deposited at that pole, as the water, when tested, gave no trace of lime. I then removed the old, and poured in fresh water, and suffered the electricity to go on as before. This continued for the space of eight months, during which time I only changed the water twice, having operated on three portions, or three and three quarter pints of water. This neglect of mine originated in having my mind distracted by domestic illness. On examining the wires, I found no deposit on the positive pole, but the negative was thickly covered with calcareous spar quite hard; some of it as white as snow, and some of a brown color, which extended partly over the limestone on which the wire was coiled; some of the crystals were perfect rhomboids, but mostly rather rounded at the edges, and generally translucent. Having next considered that the carbonate of lime in the cavern was formed with access of air, I contrived an insulated filter, through which I caused to drop factitious water of the same nature as that of the cavern, but holding much more carbonate of lime in solution: successive drops of this were received for many weeks on a piece of common

scouring brick, which was thus kept wetted by the solution, and across which, by platina wires, I passed the electric current from one hundred pairs of five-inch plates in water. The brick was supported by a glass funnel, which conveyed the water into a bottle below, which, when full, was emptied back again into the filter above. At the expiration of four or five months the brick was partially covered with carbonate of lime, more or less crystallized, and very fine prismatic crystals of arragonite were deposited on that part of the brick and adjoining portion of the glass funnel which lay contiguous to, but did not touch, the positive pole, the common carbonate of lime being confined to the negative.

I next determined to repeat these experiments on other substances, and accordingly, formed a water-battery of eleven large zinc and copper cylinders, in glass vessels, each cylinder being nine inches high, and four in diameter. I exposed to the action of this a piece of the same scouring brick, standing in a glass bason, partly filled with fluosilicic acid, but which did not cover the brick. A small hole was made at the opposite ends of the brick for the insertion of platina wires connected with the poles of the battery. Soon after the action commenced lead (which the acid contained) was deposited at the negative pole; and at the end of three weeks, all the lead being deposited, minute crystals of silica made their appearance on the extremity of the lead formation; I then lifted up the negative wire, and carefully removed the lead, after which, when the action recommenced, the silica was deposited at the positive instead of the negative pole. At the end of between two and three months time I perceived some crystalline matter at the bottom of the piece of brick, and removed with a small wire a perfectly transparent hexahedral prism, terminated with an hexahedral pyramid—to all appearance perfect quartz. I found, however, to my

disappointment, that it was too soft to scratch glass, and laid it aside; at the end of two or three months it lost its transparency, but maintained its figure. After waiting another month, or between three and four months from the commencement of the experiment, I removed a second crystal from the lower part of the brick, and after putting it in a dry place for one or two months more, I found that it would scratch glass readily. This crystal measures 3-16th's of an inch in length, and 1-16th in diameter, is perfectly transparent, and well formed. As there were many more crystals at the bottom of the brick, apparently in a rather soft state, and as the liquor had very much evaporated, I refilled the glass bason with fresh fluosilicic acid, and being called from home for a day or two, had the mortification to find, on my return, all the crystals dissolved, and lead deposited at the negative pole as at first. However, I allowed the action to continue, and after the lead was all deposited, siliceous matter in the form of mamillated chalcedony was separated, first at the negative, and afterwards at both, poles. In the course of this experiment I observed that although the fluosilicic acid evaporated pretty rapidly, and carried the silica with it into the atmosphere, when the silica was determined to the negative alone, yet when it was separated at the positive pole, it did not evaporate with the liquid, but remained concentrated in it. This certainly appeared to me to be the case, but the experiment should be many times repeated before one should come to a certain conclusion.

I next exposed to the action of a water-battery containing one hundred and sixty pairs of two inch plates, a solution of silicate of potash, with a piece of scouring brick in the middle, and standing above the fluid. In three weeks' time siliceous matter encrusted the positive wire, and a few days afterwards, fifteen or twenty hexahedral figures in the

form of somewhat raised outlines, made their appearance between the two wires on the surface of the brick. In a few days more the angles of each of these figures were connected with the centre by means of similar lines, and shortly afterwards the whole figure was filled up by other lines, and running parallel with each of the six sides, presenting an appearance extremely similar to that of a spider's web. These lines were evidently siliceous, and some of the figures partially raised an hexahedral pyramidal summit above the surface of the brick. I had great hopes that each would have formed a complete crystal of quartz, but I was sorely disappointed at their remaining stationary until they were finally nearly obscured by other irregular formations. There are, however, at the present time, some minute, but well-formed crystals growing on the surface of the brick.

In another experiment I suspended a piece of clay slate by platina wires in a solution of silicate of potash, and observed in the course of time hexahedral gelatinous masses of silica about the positive pole. These, however, finally disappeared, and at the present time a very evident chalcedonic formation is taking place at the positive end of the clay slate. I fear a very long time will be requisite to form crystals of any size, either of quartz or of the other earths, though I have every reason to believe that a process will be discovered of expediting artificial crystallization, and avoiding failures, and I think it more than possible that every mineral substance which Nature produces in such infinite variety and abundance, may, by hitting on the right solution, *and by the proper application of the electric action, sufficiently long continued*, be produced, not excepting the diamond itself.

The following is a list of mineral substances which I have formed by electric action :—Carbonate of Lime; Arragonite; crystallized Quartz; Arborescent Gold, Silver,

Copper, &c.; Metallic Zinc; Red Oxide of Copper in octo-hedrous, opaque and transparent, very fine; crystallized Metallic Copper and Silver, in cubes, and octo-hedrons; crystallized Arseniate of Copper: crystallized blue carbonate of ditto; Malachite; Phosphate of Copper; Sulphuret of ditto (grey); crystallized Carbonate of Lead; Sulphuret of Silver; Mamillated Carbonate of Zinc; Chalcedony; Oxide of Tin; Yellow Oxide of Lead; Sulphuret of Antimony, (Kermis mineral); Mamillated black Oxide of Iron; Sulphuret of Iron; crystallized Sulphur, &c.

As allusion has been very properly made to M. Becquerel's experiments, I think it right to state that, when I commenced experimenting on crystallization, I had not heard of them. A few weeks afterwards I heard from a friend that M. B. had produced sulphurets of lead and silver by the electric action, but had not seen his account of the mode of conducting such experiments. I was led years ago, partly from Sir H. Davy's splendid discoveries, and partly from my own ideas, to imagine the possibility of what has since proved to be fact. It is but due to myself to add that I attended the meeting at Bristol without the least intention of intruding on the time of the Association, well knowing how incomplete my experiments were then, and that had it not been for the advice of some highly scientific gentlemen, I should not have presumed to make any communication until I had gone further into the matter.

Between three and four years ago I made a set of experiments on the voltaic battery, and found what Dr. Faraday has observed, the power to be considerably increased when each copper plate of the one pair was brought into all but contact with the zinc plate of the other pair, but that the best mode of increasing the power of a battery was, in addition to the first, the insulation of each separate pair of

plates. I have put together one thousand two hundred pairs of zinc and copper cylinders on this plan filled with water alone, and find the effect as follows, the average size of the cylinders being about equal to a four-inch plate. Four pairs communicate a change to an electrical battery sufficient to cause iron wire barely to scintillate, and will just decompose water.

One hundred pairs cause the gold leaves of an electrometer to diverge one eighth of an inch. Two hundred pairs open the same two thirds of an inch. Three hundred pairs cause the same to strike their sides and fire gunpowder loosely placed on a brass plate, the opposite poles being connected with an electrical battery. Five hundred pairs give a smart shock, fire powder readily, give a visible stream of fire to the dry fingers, and cauterize the skin as though with a red hot wire. Twelve hundred pairs, being connected with an electrical battery, fuse the point of a pen-knife, deflagrate brilliantly metallic leaves, tin foil, and even stout silver sheeting, &c. I have observed that every morning, or nearly so, these batteries give to the human body from three to five times the shock, between the hours of seven and ten, that they do at any other time, but that if the window-shutters be opened before the hour of seven, this apparent increase does not take place. I am about to investigate this more closely. I have used a battery of this kind for eighteen months without any sensible diminution of power. These batteries are just calculated for electrical crystallization, and from ten to fifty pairs of insulated cylinders, I think, would answer every purpose of that sort. There was another subject which I noticed at the Bristol meeting, viz., Atmospheric electricity. I have for many years paid considerable attention to this part of the science, and have taken great pains in extending on lofty poles, and insulating with all possible care, a copper

wire one-fifteenth of an inch in diameter, and three thousand feet long. The experiments made with this, as I stated to the meeting, resemble those made on a smaller scale by other experimenters. I have, however, observed that the electric fluid resides in a thundercloud in a manner wholly different from its residence in other bodies. It is well known that if an insulated conducting plate be electrified the electricity radiates from the centre to the circumference, increasing in power as the squares of the distance from the centre. Now, in the thundercloud it is nearly, if not quite, the reverse—the greatest power resides in the centre, and the least at the circumferences.

A thundercloud is also divided into zones of alternate positive and negative electricity. It appears as though a nucleus were first formed of one electricity, then a layer or zone of the opposite, &c., and so on, weaker and weaker, till it extends to the circumference. There are occasionally electric fogs nearly as powerful as a small thundercloud, and I have seen, during five hours, a stream of alternate positive and negative electricity pour from the atmospherical conductor, during a fog, and driving rain sufficient to fuse a considerable length of stout wire. These electrical fogs are composed of alternate positive and negative columns. Neither the Aurora Borealis nor the sheet-lightning, common in summer, affect the atmospherical conductor.

END OF VOL. I.

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